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TWO CENTURIES

OF

BORDER CHURCH LIFE.

KELSO:
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TWO CENTURIES

OF

BORDER CHURCH LIFE:

WITH

BIOGRAPHIES OF LEADING MEN AND SKETCHES OF THE SOCIAL CONDITION OF THE PEOPLE ON THE EASTERN BORDER.

By JAMES TAIT,
FORMERLY EDITOR OF THE "KELSO CHRONICLE."

Volume Second.

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PREFACE.

ENCOURAGED by the favourable reception accorded to his previous volume on "Two Centuries of Border Church Life," the author has ventured to make a second excursion in the same department of literary work. In this, as in the preceding volume, the chief place is given to certain congregations connected with the United Presbyterian Church, around which are gathered illustrations of rural and village life in the south-east of Scotland, principally in the 18th century. The congregation of Midlem, though not now connected with the denomination, was for many years a noted colony of zealous Anti-Burghers. All the congregations described in this volume, with the exception of Lauder, are situated in village or rural districts; to have included the larger towns would have unduly added to the size of the work.

Some fresh historical and biographical information relating to the Established Church in different localities is included in the volume. To that Church belonged the Rev. Henry Erskine, whose life is sketched in the opening chapter. The biography of

that eminent man is not complete, but some new light is shed on points left obscure in previous biographies. Since the early chapters were in type a concise statement of the leading facts in Mr. Erskine's ancestry and career, with a genealogy of his second wife, Margaret Halcro, compiled by Mr. Ebenezer Erskine Scott, Lee, Kent, a descendant of Ebenezer Erskine, has been printed in London. In this publication some mistakes of previous biographers are corrected on documentary evidence furnished by Professor Crum Brown. Cordial thanks are hereby accorded for much generous aid, and for free access to documents relating to the Established Church, to other Churches, and to the burgh of Lauder.

Connected with Liddesdale some portions of the material have already been used in the form of contributions to the periodical press; but in a more connected form it is now offered as a contribution to the history of a district very interesting, but little known till a comparatively recent period. In various parts of the volume information will be found regarding "Small Holdings," a subject of no little interest in the present day.

JAMES TAIT.

NEWTOWN ST. BOSWELLS,
February, 1891.

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ERRATUM.

At page 2~~00~~, 7th line from bottom, *for* 1740 *read* 1840.

TWO CENTURIES OF BORDER CHURCH LIFE.

CHAPTER I.

REV. HENRY ERSKINE: 1624–1696.

THOUGH not in the ordinary acceptation of the term a hero, the Rev. Henry Erskine occupied a highly honourable position among his contemporaries, and has bequeathed a priceless legacy to subsequent generations. By the Rev. Thomas Boston he was described as "my father in Christ, and a person eminent for piety, Christian experience, and communion with God." Connected with a good Berwickshire family, he had facilities for obtaining a fair worldly position, but preferred the career of a Christian minister, and diffused a gracious influence through the sanctity of a devout Christian life instead of seeking to meddle with public matters, even through the avenue of ecclesiastical courts. Conscientiously attached to those evangelical sentiments which had been held by the most eminent Scottish Reformers, he never hesitated to avow his convictions, but, on the other hand, did not court opposition or expose himself to unnecessary danger. Thus, without any compromise of principle, he lived through

the period of persecution; and was honoured, in his closing years, to become one of the most conspicuous and successful gospel preachers in the county of Berwick. Two of his sons, Ebenezer and Ralph, became the well-known founders of the Secession in Scotland; and many others of his descendants have filled a large space in the world of Christian literature.

Henry Erskine was born at Dryburgh, in the parish of Mertoun and county of Berwick, on the 23d of August, 1624, sixty-four years after the date of the Reformation in Scotland, twenty-one years after the accession of King James to the English throne, and six years after the ratification of the Five Articles of Perth, which formed an epoch in the royal efforts to establish Episcopacy in Scotland. His father was Ralph Erskine, proprietor of Shielfield, an estate in the vale of the Leader, that still remains in the family of Erskine. According to some accounts, Ralph Erskine had a family of thirty-three children, and this idea has been embodied in an inscription within the precincts of the ruined Abbey, close to the tomb of Sir Walter Scott, but it has no foundation in fact. According to a record still extant in the writing of Mr. Henry Erskine, his father had twelve children, of whom Henry himself was the eighth. The eldest was John, born on the 26th August, 1589; the youngest was James, born on the 16th May, 1640, thus indicating a period of fifty-one years between the oldest and the youngest; but an interval occurred from 1600 to 1624 during which no births are recorded. It would appear, therefore, that there were two families, the first consisting of eight, the second

of four children, and of the second family Henry was the eldest.

The connection of the Erskines with Shielfield began in 1559, just a year before the Reformation. Long previous to that date the lands of Newmains, now Mertoun and Dryburgh, were held from the Abbey as superior by a family named Haliburton, and in 1532 a dispute between the Abbot, James Stewart, and Haliburton of that ilk came before the King in council at Stirling, when all differences were adjusted, and a treaty of reconciliation cemented by the marriage of Walter Haliburton, eldest son of the laird, with Agnes Stewart, the Abbot's daughter. Of this marriage the only child was a daughter Elizabeth, born in 1537, whom the Haliburtons wished to marry among themselves; but, in 1559, the young lady was carried off by the Abbot, her grandfather, and married at Stirling to Alexander, brother to James Erskine, laird of Balgony. The two brothers, John and Alexander, were nephews of John, Lord Erskine, a near kinsman to the Earls of Mar. With his wife, Alexander Erskine got the lands of Nether Shielfield, besides four acres of land at Dryburgh, with the new orchard, and various other properties, all specified in an instrument of sasine by David, commendator of Dryburgh, to Alexander Erskine and Elizabeth Haliburton. For his young wife and himself, Alexander Erskine built a house at Dryburgh, called The Mantell House, which was occupied by their descendants till 1793, when the lands were sold, the old house pulled down, and another erected in its place.

In 1587, twenty-eight years after the marriage of Alexander Erskine with Elizabeth Haliburton, and

when the strong walls of the Abbey were slowly mouldering into ruin, King James annexed the whole temporality to the Crown, and, having thus become the superior, disponed by charter under the Great Seal to John, Earl of Mar, all the lands and baronies that pertained of old to the priory of Inchmacholm and abbacies of Dryburgh and Cambuskenneth, which he united into one barony, to be called the lordship and barony of Cardross. Thus the Earl of Mar became the superior, and from him were thenceforth held at least part of the lands occupied by the Haliburtons and the Erskines.

Alexander Erskine was succeeded in 1580 by his son Ralph, who was by a precept of clare constat from David Erskine, commendator of Dryburgh, infeft in Nether Shielfield; and in 1600 the teinds of the Mains of Mertoun were by the same commendator bestowed on "Raulf Erskine," and after his decease on "John Erskine, his sonne and apperand heyre." The name of Ralph Erskine appears more than once in the Privy Council records. In 1606 he was cautioner for James Haig of Bemersyde in a contract with George Haliburton for adjusting the boundaries of their respective lands. On the 31st August, 1609, he was charged, along with others, with having come "all armed," and "in a tumultuous manner, to the Kirk of Lauder, which is not their parish kirk," and with having given Nicoll Lorymour "two deadly wounds in the back" with drawn swords because he was helping to arrest "Raulf as he was walking swaggeringly in the kirkyard." Two of the party were imprisoned in the tolbooth of Edinburgh; but against Ralph and others the charge was found not proven.

The time of Henry Erskine's birth and boyhood was a stirring period in the Church life of Scotland. During most of the years from 1560 till 1602 inclusive General Assemblies of the Kirk had been held with great regularity, and at the close of the sixteenth century the Presbyterian system of Church government seemed to have been placed on a firm foundation. With the removal of King James to London in 1603 a new epoch must be noted. The last of sixty-six General Assemblies met at Holyrood on the 10th December, 1602, when the King was present, together with several members of the Government; and, at the conclusion of the business, thanks were given to God "for the comfortable succesee of this present Assemblie," and so "the brethren were dismissed."

A meeting appointed for 1604 was postponed by royal proclamation; but in 1606, when the King's party had managed to secure a majority in favour of their views, a meeting was held at Linlithgow, when the first step was taken toward the establishment of Episcopacy, by a decision that moderators of Church courts should be appointed by the King, and not be removable except with his consent. This decision was disregarded by some Synods, including that of Merse and Teviotdale, within the bounds of which Ralph Erskine's home was situated; and for "presuming to annul the Act of the General Assemblie" Mr. Tobias Ramsay, moderator, John Smyth, clerk, and others were brought up before the Privy Council. Excitement consequent on these events was increased in June, 1608, when Mr. David Calderwood, minister at Crailing, Mr. John Boyll at Jedburgh, and Mr.

George Johnston at Ancrum were "put to the horn," and dragged before the Council at Edinburgh, because they had declined to accept a "visitation" from James Law, bishop of Orkney, who was known to be manipulating electors in the district with a view to pack another General Assembly.

While these events were progressing in their neighbourhood, Ralph Erskine and his family had the benefit of pious ministers. In 1597 Alexander Symson, M.A., was translated from Alva to become minister at Mertoun; and of him it was said "he knew little, and cared little, about earthly things, but was unwearied in prayer, and constantly occupied with the Bible." Preaching in Edinburgh on the 22d July, 1621, he is said to have "spared neither king, bishops, nor ministers, and found fault with the watchmen in both countries for not admonishing the King to forfeare his oaths, and omitting to put him in mind of his breach of covenant." For this conduct he was next day apprehended, carried before the Council, and by them committed prisoner to Dumbarton Castle "at his own expense," but there "the Lord blessed his preaching and prayers for the conversion from Popery of the lady of Sir John Stewart, then governor of the Castle." He was released on the 2d October following, but was enjoined to remain within his parish, and there, on the 17th June, 1639, he died in the 48th year of his ministry. Equally devout was the Rev. John Smith, his successor as minister at Mertoun. Of him the Rev. John Livingstone wrote:—"He had all the psalms by heart; and used at meals to repeat a psalm. When he met with any young men intending for the

ministry he used gravely to exhort and heartily to bless them. He once took me off the street of Edinburgh into a house for that purpose."

Under the ministry of such men were some pious laymen, including "John Haliburton, Baron of Mertoun," who was known for his "remarkable piety and goodness." In close fellowship with these ministers the early years of Henry Erskine were spent, and from them, doubtless, he learned something of the meek and quiet, but resolute, spirit that characterised him through life. Nor was he unobservant of great public events, some of which occurred not far distant from the paternal home. He was nine years old when Charles I. came to be crowned in Scotland, accompanied by Laud, who urged on the Scottish clergy a closer approximation to the English ritual; he was a precocious boy of thirteen when the country was ringing with accounts of the momentous riot in the kirk of St. Giles, Edinburgh, on the introduction of the liturgy; and if he did not witness, he doubtless heard graphic details of that memorable spectacle in the churchyard of Greyfriars when the National Covenant was signed, men of every rank and of all ages with uplifted hands and streaming eyes engaging, with the Divine assistance, to maintain the object of their solemn engagement. He was preparing to enter the University of Edinburgh when the Covenanters met in the great General Assembly at Glasgow in 1638, when, with a succession of well-directed blows, in which Mr. David Calderwood of Crailing took a leading part, they demolished, with one united effort, the whole fabric of Episcopacy, built up with laborious toil by royal hands, and placed

the Kirk once more on the solid basis where it had stood forty-six years before. In 1639 the civil war began, and the eddies of the strife came very near the home of Ralph Erskine and his family. The Covenanters had recalled to Scotland many officers who had been trained in the wars of Germany, and appointed to the supreme command Alexander Lesley, a general of skill and experience, who had enjoyed the friendship of Gustavus Adolphus. Under him acted as colonels the highest Scottish nobles; their captains were gentlemen of high rank and good fortune; while inferior officers were chiefly veterans who had served in the wars abroad; and they had an army of at least twenty-four thousand men, with forty pieces of field artillery. Besides the arms of Scotland, their banners bore in golden letters the words, "For Christ's Crown and Covenant." Thus compactly knit together, the Scottish army waited on Duns Law in June, 1639; and the spectacle was so fitted to warn King Charles against any trial of strength that the discomfited monarch slowly retreated southward.

In the University of Edinburgh, Henry Erskine studied the classics, philosophy, and theology, taking the degree of Master of Arts. He was scarcely twenty-one years old when his father died, on the 16th February, 1645, and was buried at Dryburgh on the 19th of the same month. On the 13th September the same year died his mother, Janet Wilson; and in recording the fact he adds, "That day the battle of Philiphaugh was fought." The decease of Mrs. Erskine occurred about one o'clock; and on the dawn of that misty September morning David

Lesley, with his veteran Covenanters, was quietly surprising the army of Montrose a few miles distant; and in brief space the royalist troops were scattered, their leader retreating over Minchmoor on the way to his Highland fastnesses, and the cause of Charles I. in Scotland hopelessly ruined.

The date when Henry Erskine was licensed to preach has not been definitely ascertained. He was resident within the bounds of the Earlston Presbytery, but the records of that period have not been preserved. Nor is it certain when he was ordained. Wodrow says his ministry at Cornhill lasted thirteen years, which would fix 1649 as the date of his ordination; but Calamy and Palmer say he was minister of Cornhill only three years. Probably the latter supposition is correct. His eldest child, Jean, was born on the 28th June, 1753, at Galashiels, where he was probably located as a preacher, as it had not then been constituted a parish. The next addition to his family was Elizabeth, born at Wooler on the 1st May, 1655, who was baptized by Mr. Pearson, minister of that town. The third was Philip, likewise born at Wooler, on the 27th December, 1657, and baptized privately, because his mother had been seized with ague. The officiating minister was Mr. Patrick Broomfield, minister at Eglinghame. The first birth at Cornhill was that of his daughter Katharine, on the 12th August, 1659; and the only other was Elizabeth, born on the 7th February, 1660. The probability is that after being located at Galashiels, Wooler, and possibly other places, he was ordained minister at Cornhill in 1659, or very shortly before, and there he remained till the 24th August, 1662,

when, as one of two thousand faithful ministers, he was ejected by the Act of Uniformity.

Living near the border, the people at Cornhill were found by Mr. Erskine to be rough, ignorant, careless, having little relish for gospel truth, and so hostile to the minister that, when sitting in his house, the good man sometimes heard them cursing him outside. Gradually such sentiments disappeared, the people became cordially attached to his person and ministry, and deeply regretted his compulsory removal. It is related that, after his expulsion, but before an Episcopal successor had been appointed, some of the parishioners attempted to plough the glebe for Mr. Erskine's benefit, but were made to desist by an emissary of the bishop, who employed others to cultivate the land on behalf of his lordship. One of these workers, to whom a fellow-labourer had expressed sorrow that their ejected minister should not have the glebe when no successor had been appointed, returned a rough answer, and invoked imprecations on himself if he should relinquish the work, was forthwith seized with a violent distemper, which, in a few days, proved fatal. So deeply impressed were the people with this occurrence, which they regarded as a visible interposition of Providence, that the work on behalf of the bishop ceased, and Mr. Erskine's friends were permitted to plough, sow, and reap the land for his benefit. It was remarked that the crop was so uncommonly rich as to supply his family with food for a lengthened period.

Of the small stipend at Cornhill some arrears were due at the time of Mr. Erskine's departure, and local effort having failed to secure a settlement, he was

induced to visit London in the vague hope of greater success. Taking a passage by sea, the ship was compelled to take refuge at Harwich, remaining there three weeks. Ever active in doing good, Mr. Erskine found opportunities of preaching the gospel, receiving in return hospitality and other tokens of gratitude from the Christian people. No benefit resulted from his visit to London, which, indeed, looked only a forlorn hope from the first. Having been made to understand that the stipend would be paid, and a handsome benefice placed at his disposal, provided he would conform to Episcopacy, the worthy man at once rejected any such proposal, declaring that he would beg bread for himself and family if necessary, but would not counteract the dictates of his conscience. The courage required to make such a statement was all the more remarkable when his circumstances are considered. He had no money save a crown in his pocket; and shortly after getting on board a packet for Leith he found the coin was spurious, and not worth a farthing. In despair, he disclosed his circumstances to the master of the vessel, asking a loan of money, of which he promised repayment when they landed at Leith. Help came speedily, however, from a quite unexpected quarter. A storm arose, and the ship was driven into the port of Harwich. Here Mr. Erskine was joyfully welcomed by the Christian friends from whom he had parted with regret only a short time before; and during a compulsory stay of six weeks, his acceptable ministrations were continued. On their part, the kindly people provided comfortable entertainment, and, on the minister's departure, furnished him

with ample means to pay his passage home. Impressed with the sanctity of Mr. Erskine's character, the captain would accept of no compensation either for freight or maintenance during the voyage.

Having finally quitted Cornhill, Mr. Erskine found refuge at Dryburgh, where a cottage, with a croft, was placed at his disposal by his brother, John Erskine of Shielfield. There he lived in comparative seclusion till after 1680, passing quietly through eighteen years of the dreary persecuting period. It was the place of his birth, where the years of boyhood had been spent, and had circumstances been more propitious his time might have been profitably occupied with literary work. Little more than a century had elapsed since the expulsion of the monks from the adjacent Abbey; and the building was probably much less fragmentary than it is now. The situation must always have been beautiful. About the Abbey is a rich plateau, round which the Tweed makes one of its many sweeping circuits. Across the river are the heights of Lessudden, partly precipitous, but in part finely wooded, while the three peaks of the Eildons stand out in roseate beauty against the western sky. Close at hand, to the northward, are the steep slopes of Bemersyde, owned from time immemorial by the Haigs, with its quaint mansion amid ancestral trees, and its prospect of unrivalled beauty over wood, water, grey ruins, hills, and fertile fields. The landscape was then generally unenclosed; hardly a tree was visible, except a few near the mansions of the different proprietors; tenants and cottars were wretchedly housed; and ideas of general comfort were very ill defined. It was, how-

ever, Mr. Henry Erskine's natal spot; and the Abbey, near which his cottage stood, was so secluded and shaded by ancient yew trees that English raiders are said to have sometimes failed to see it when adjacent places were plundered. If such immunity were at any time enjoyed the real reason was probably found in the difficulty of fording the Tweed, which flows round the promontory with a strong and rapid current. Possibly the same reason sometimes saved Henry Erskine from a vexatious visit of dragoons during the eighteen years of his residence at Drybburgh; and perhaps the parochial incumbent might be disposed to leniency with Nonconformists, but a fine of £600 Scots was at one time levied on John Erskine. The cottage in which Mr. Henry Erskine lived was on the margin of the Tweed, a hundred yards or thereby from the mansion of his brother, less than three hundred yards eastward from the ruined abbey, and nearly opposite Lessudden House, inhabited by the Scotts of Raeburn, on the opposite side of the river. A suite of stables was erected on the place in the early months of 1890; but a stone built into the wall indicates the place where so many years of Mr. Erskine's life were spent.

Countenanced by relatives and friends, Mr. Erskine sometimes officiated as a minister, preaching generally to a few friends in his own house, but on some occasions addressing a larger audience in the fields. Doubtless he would be compensated in a measure by the voluntary offerings of adherents; and probably the little croft served for the modest sustenance of his family; but on one occasion when crops had failed he was reduced to serious straits. After a

scanty supper the household had retired to rest, and there remained in the house neither bread, meal, flesh, nor money. In the morning the children cried for food, but the provision was absolutely exhausted. In these depressing circumstances the mental serenity of Mr. Erskine was undisturbed, and his confidence in Divine Providence was unshaken. Like the birds that begin the day with song, he discoursed sacred melodies to divert the children and encourage their mother, maintaining all the while a cheerful countenance, while in reality he was sorely perplexed. The tramp of a horse was unexpectedly heard; a country man knocked at the door, and announced that he had been sent by the lady of Raeburn, on the other side of the Tweed, with provisions for Mr. Henry Erskine. Scarcely crediting the statement, the good minister suggested it might be for Mr. Erskine of Shielfield; but the messenger persisted, and bluntly intimated that unless assistance were given in the removal of his burden he would throw it down at the door. Wondering at the strange circumstance, but grateful for such unexpected relief, Mr. Erskine and his family accepted the precious load, which was found to consist of bread, cheese, and meat sufficient to maintain the family till additional help could be obtained.

At Dryburgh three children were born to Mr. Erskine—a son, John, on the 29th April, 1663; a daughter, Rachel, on the 2d November, 1665; and a son, William, on the 8th October, 1669, "that same day," says Mr. Erskine, "that Lauderdale, Lord Commissioner, went by the Covebrigge towards Edinburgh for the Parliament." On the 9th March, 1670, he

writes that after an illness which lasted eleven weeks "My dearest love and wife, the mother of these children, was removed to glory." She was buried on Friday the 11th March, "at six hours at night." Regarding her a curious tradition was at one time prevalent, and has not yet altogether disappeared. It was said she took ill, apparently died, and was buried with the wedding ring still on her finger. Tempted by the gold, the village sexton opened the grave, and in his efforts to remove the ring cut the finger on which it had been firmly placed. The good woman, who had not been really dead, awoke from her trance, and the thief, thus surprised, speedily disappeared. Proceeding then to her home, Mrs. Erskine knocked at the door, which had been closed for the night. The mourning husband, sitting in the midst of his family, remarked, "If your mother had been alive I would have said that was her knock." Opening the door, he found her who had only a few hours before been committed to the grave; and she lived for some years longer. With some variation of circumstances the story has more than once appeared in print; but there is really no evidence that such a thing ever occurred. Similar stories are related of others in different parts of the country, and notably of one Marjory Elphinstone, who lived near Inverury, and possibly something of the kind occurred somewhere; but there is nothing to connect the story with Mr. Erskine or his family. Marvellous circumstances and unexpected interpositions of Providence were common in his experience, and were so freely mentioned among friends, that no such circumstance could have occurred without being gratefully recorded.

The story may, therefore, be dismissed as without foundation.

Four years after the decease of his first wife, Mr. Erskine married again; and the circumstance is thus recorded by himself:—"I was married upon Margaret Halcro upon September the first, about six a clock in the afternoon, by Mr. John Welsh, minister of Westruther, in anno 1674, in the Abbey of Dryburgh." Margaret Halcro was a native of Orkney, and of royal descent on both sides, being a granddaughter of Harry Halcro of that ilk, a lineal descendant of Halcro, Prince of Denmark, and Lady Barbara Stewart, youngest daughter of Robert, Earl of Orkney, a natural son of James V. Born in 1647, she quitted Orkney in her nineteenth year, bearing a certificate from the minister and kirk-session of Evie to the effect that she had lived in the parish from infancy in good favour and report; that she was a discreet, godly young woman, and, to the certain knowledge of the session, free of all scandal, reproach, or blame. To a maiden of high birth, and only twenty-seven years old, there could not be any worldly attraction about an ejected minister twenty-three years her senior, with hardly any visible means of subsistence, reduced at times to the verge of absolute want, with no apparent hope of promotion, subject to painful and exhausting maladies, and already cumbered with a numerous family; but such difficulties seem to have been lightly regarded by Margaret Halcro. With submission to the will of heaven, combined with affectionate regard for her excellent husband, she girded herself at once for the task she had willingly undertaken. Amid the shady groves of Dryburgh

eight years of their married life were spent, and in these years four sons were born, the last of them on the 22d June, 1680, called Ebenezer, a name with a meaning appreciated doubtless by both parents. He was baptized on Saturday the 24th July, in his father's house at Dryburgh, by "Mr. Gab. Semple," afterwards minister at Jedburgh; and he lived to become the founder of the Secession Church.

In 1682 Mr. Erskine was harassed by Adam Urquhart of Meldrum, who, with a troop of dragoons, had him apprehended, and carried before a committee of the Privy Council. Asked by Sir George Mackenzie, King's advocate, if he would give a bond to preach no more at conventicles, he replied—"My Lord, I have my commission from Christ, and though I were within an hour of my death I durst not lay it down at the feet of any mortal man." He was thereupon sentenced to imprisonment in the Bass; but, through the intercession of friends, this penalty was remitted, on condition that he would quit the kingdom. Accordingly, he removed to Parkridge, in Cumberland, about ten miles from Carlisle, where, on the 17th January, 1683, a daughter, Margaret, was born. In his notice of this birth, Mr. Erskine says, "Which day there was an eclipse of the sun at three, afternoon;" and adds, "She was baptized there by myself upon March 4 following."

Toward the close of 1684, or early in the following year, Mr. Erskine accepted an invitation from Mr. Grey of Preston, in Northumberland, ancestor of the Greys of Howick, to take refuge under his protection at Monilaws, a village in the parish of Branxton, two miles from Cornhill. There, on the 15th March, 1685,

a son was born, named Ralph, after his grandfather, and destined to hold a prominent place among the Secession fathers. On the 1st July, 1685, Mr. Erskine was apprehended by eight militia horsemen, and carried, first to Wooler, then to Newcastle, in company with Mr. Luke Ogle, ejected minister of Berwick; but, after some trouble, was ultimately released. At Monilaws he continued to reside nearly two years, preaching usually every Lord's day, but without apparently incurring farther persecution.

In 1687 Mr. Erskine, under cover of the toleration granted by King James, accepted an invitation from some pious Presbyterians in the parish of Whitsome, Berwickshire, to exercise his ministry among them. A meeting-place was obtained at Rivelaw, then a farm-steading; and among the crowds who resorted to his preaching was Thomas Boston, then a boy at school. There are no remains of a house now, and the spot is marked only by a solitary tree, a field's length from the manse of Whitsome; but, writes the Rev. William Ritchie, D.D., Duns, in 1889, "The farm-house, two storeys high, was inhabited when I came here; I had members in it then, and visited them at several diets." In the time of Henry Erskine the locality was thinly peopled, but hearers came from a distance, many of them from Duns and its neighbourhood. After the Revolution in 1688, Mr. Erskine was the first Presbyterian minister who occupied the pulpit at Duns. It was a market day; and the curious spectacle was observed of soldiers, who had shortly before been servants of the Jacobites, now protecting Presbyterians in the exercise of their worship. The incumbent of Chirnside having been

dismissed by the Council, because he would not read the Proclamation nor pray for William and Mary, Mr. Erskine was inducted as pastor of the parish, and in this congenial sphere were spent the last few years of his chequered life.

Of Berwickshire at the time when Mr. Erskine became minister at Chirnside the condition was not attractive, though not worse than other parts of Scotland. Twenty-eight years before John Ray had written regarding the people:—"They have neither good bread, cheese, nor drink. They cannot make them, nor will they learn. Their butter is very indifferent; and one would wonder how they could continue to make it so bad. They use much pottage made of colewort, which they call kale, sometimes broth of decorticated barley. The ordinary country houses are pitiful cots, built of stone and covered with turfs, having in them but one room, many of them no chimneys, the windows very small holes, and not glazed." An English traveller, passing through the county in 1688, wrote:—"Stage-coaches they have none. The truth is, the roads will hardly allow them these conveniences, which is the reason that their gentry, men and women, choose rather to use their horses. However, their great men often travel with coach and six, but with so much caution that, besides their other attendants, they have a lusty running footman on each side of the coach to manage and keep it up in rough places."

Of Chirnside, as it then existed, the condition can be ascertained with some approach to accuracy from materials gleaned in sundry fields, with the help of a sketch by the parish minister prepared at a later

date. The church had a vaulted roof, and was covered with thatch, but previous to 1795 the thatch was replaced with slates. Till 1745 the manse was a humble dwelling of small dimensions, the rooms low in the roof—those in the upper storey mere dens below the thatched roof—and the kitchen was an addition built of cat and clay. Other houses in the village, built of stone, clay, and wood, were constructed at the expense of the proprietors, of whom there were three in the parish, and were either let to cottars at a very small rent, or given to tenants free of charge. Attached to the house of each proprietor was a farm called "The Mains:" there were also three mills in the parish, each with a farm attached; but apart from these nearly all the houses were in the village, in the neighbourhood of which was some cultivated land, while outside was only unfenced pasture, held in common by the feuars.

Previous to 1740 the barony of Chirnside was held by three proprietors in common; and the little farms were so mixed up that anything like systematic cultivation was impossible. There was no method in the farming, nor any rotation of crops; only one mode of ploughing, and that in the roughest style; and no manure, except a portion of what was made by the cattle in winter. Scarcely could this keep the acres in the southern croft and the infield portion of the north croft in tolerable heart; the outfield land was simply cropped exhaustively for two or three years in succession, and then given up to a natural growth of weeds till it had been sufficiently rested for another round of poor crops. Little work was done during winter, and, as the land was undrained, spring

ploughing was often late. The plough was drawn by more oxen than horses, all of them poorly fed during the previous winter, and work went slowly on; but farmers were easy minded, and, with respect to the sowing of barley, were accustomed to say, "It is not too late when the leaves of the ash cover the pyet's nest," which is generally in the month of June.

Satisfied with such crumbs of physical comfort as could be obtained, and thankful for any gleam of sunshine, which was always regarded as more than they deserved, there was a deep and constant sense of unworthiness and inability to do anything good without the divine assistance. Regarding themselves only as strangers and pilgrims on the earth, they kept a firm hold of the spiritual world, leaning with unwavering confidence on the strong arm of the Almighty, and regarding heaven as their eternal home, while earth was only a dreary desert, and its pleasures nothing else than vanities, to be shunned rather than desired. Even the sacred melodies used in their religious services were slow and plaintive; and their hymns expressed either deep contrition or the longing of eager and wearied pilgrims for a sight of the golden gates. Of the songs of Zion written in the time of the Rev. Henry Erskine none has maintained a firmer hold on the popular mind than the invocations of "The New Jerusalem," by the Rev. David Dickson, some stanzas of which were often used in singing classes to such tunes as "Coleshill," "St. Paul's," and "Bangor:"—

"O mother dear, Jerusalem,
When shall I come to thee?
When shall my sorrows have an end,
Thy joys when shall I see?

"O happy harbour of God's saints!
O sweet and pleasant soil!
In thee no sorrow may be found,
No grief, no care, no toil!

"In thee no sickness is at all,
No hurt nor any sore;
There is no death nor ugly sight,
But life for evermore.

"No dimmish clouds o'ershadow thee,
No dull nor darksome night:
But every soul shines as the sun,
For God Himself gives light.

"There lust nor lucre cannot dwell;
There envy bears no sway;
There is no hunger, thirst, nor heat,
But pleasure every way.

"Jerusalem! Jerusalem!
Would God I were in thee:
O that my sorrows had an end,
Thy joys that I might see!"

Among such humble but ardent Christian people, Mr. Erskine began his settled ministry after the Revolution. In a minute of session, dated the 10th May, 1671, it is recorded that twelve persons were then set apart to the eldership; and subsequent minutes indicate zeal and activity in efforts to check immorality, as well as promote Christian order in the parish. Nor were his labours confined to Chirnside, for Mr. Erskine was often deputed by the Presbytery to officiate in parishes where the people were not well affected to the Presbyterian cause, and take possession of churches to which Presbyterian ministers could with difficulty find access. In some instances there were hostile demonstrations; and, at Coldingham in particular, stones were thrown at the doors

and windows. To the same people was addressed on a Monday after the communion the last sermon he ever preached, and the subject was Daniel v. 27, "Thou art weighed in the balances, and found wanting."

During the summer of 1696 Mr. Erskine was prostrated with fever; and in two weeks his strength was so much reduced that a fatal issue was inevitable. Anticipating this result, the good man arranged his worldly affairs, and then called for his family. Of nine who were then alive six were present; and among these were Ebenezer and Ralph. As a loving father and a dying man, he adjured them to walk in the good ways of God; told them that the advantages of serious religion infinitely counterbalanced any difficulty that might be encountered; and assured them that now, on the brink of eternity, he did not regret his early decision, or grieve for any hardship he had endured in his Master's service. He said, "I know that I am going to heaven, and if you follow in my footsteps you and I shall have a happy meeting there ere long." Having thus exhorted them to consecrate themselves to the service of God, he caused the children, one after another, from the eldest to the youngest, to kneel in succession at his bedside; and, putting his arms round each in turn, solemnly engaged them to be servants to the God of Abraham, Isaac, and Jacob, and his own God, and to keep His ways as ever they would look their father in the face at the great day of judgment. Then commending his wife and children to the care of a gracious Providence, the dying man committed his spirit into the hands of the God and Father who had cared for him all his

life long, and in this happy frame of mind gently yielded up the ghost.

His mortal remains were laid in the churchyard at Chirnside, where a stone was placed over his grave, with a Latin inscription, the authorship of which was attributed to the Rev. John Dysart of Coldingham. The stone was afterwards renewed by his sons Ebenezer and Ralph; and, in 1825, an elegant monumental pillar, about twenty feet high, was erected near the spot, chiefly by the efforts of Mr John Wilson.

After the death of her husband, Mrs. Erskine continued to live at Chirnside, probably cultivating a croft with the help of her family, and maintaining a struggle for subsistence, as she must of necessity do when there was no Widows' Fund. The struggle was bravely maintained; and, on the 22d September, 1703, seven years after her husband's decease, this Christian woman could rejoice in the ordination of her son Ebenezer as minister of Portmoak. In February, 1704, the young minister married his first wife, Alison Turpie; but his mother was always welcome at the manse of Portmoak, and there, "with a full hope of immortality," she died on the 14th January, 1725, having survived her husband nearly thirty years.

CHAPTER II.

STOW AND THE RISE OF THE SECESSION: 1732-1888.

TOWARD the close of July, 1888, the congregation of Stow, in the United Presbyterian Presbytery of Melrose, had special services to commemorate the fact that thrice fifty years had elapsed since the congregation was admitted to connection with the Associate Presbytery. On Sabbath, the 30th, the Very Rev. Principal Cairns, D.D., LL.D., preached in the forenoon from 1st Kings viii. 57, 58, and in the evening from Romans iv. 5, on both of which occasions the services were most impressive and instructive. A fruit soiree was held in the church on Monday evening, at which the Rev. John Beveridge, M.A., B.D., minister of the congregation, presided; and with him on the platform were the Rev. Principal Cairns; the Rev. Alexander Mair, D.D., Edinburgh, and the Rev. John Wilson, Partick, both previous ministers of the congregation; the Rev. Alexander Oliver, D.D., Glasgow; the Rev. Messrs. Lawson, Selkirk; Stevenson, Melrose; Fraser, Fala; Beveridge, Port Glasgow; Workman and Burnside, Stow, with Messrs. James Thin, Edinburgh, and W. Brodie, Threeburnford, Lauder. Special reference was made to the influence of a country congregation; and it was pointed out by more than one speaker that in

respect of Christian influence the congregation of Stow could present a particularly gratifying record. In days when evangelical preaching was not common in pulpits connected with the Church of Scotland, when books were few and cheap literature did not exist, the congregation had been a centre of light and spiritual life to a wide district of country. From it had members gone forth at different times to form new congregations at Fala, Lauder, and Galashiels. It had furnished office-bearers in large numbers to influential city congregations. Within its bounds had been reared ten young men who had become ordained ministers in this country, while it had furnished no fewer than seventeen men and women to the foreign mission field, five of whom had laid down their lives for Old Calabar, after a brief period of service. In respect of Christian liberality they had done well, considering their circumstances as a rural community. The congregational income for the first seventy-five years was estimated at £6000, or £80 a-year; but from existing books it had been ascertained that the ordinary income had been fully £14,000 during the second half of the congregational existence. In addition to those sums, the congregation had erected three churches and as many manses, at a total cost of about £4000, exclusive of money received for the old buildings; and the missionary givings had mounted up to £4223 in the previous fifty years. Thus the congregation had given for all purposes more than £28,000, and including legacies £33,000, which, considering its size, and the class of people who made up the bulk of its membership, was rightly regarded as furnishing a fair

index of the strength of principle by which the old Seceders and their descendants were inspired.

Without seeking to adjust the claims of different congregations to priority of existence, it may be safely asserted that Stow is the oldest in the Presbytery of Melrose, and was one among the earliest accessions to the Associate Presbytery. In that parish there was a formal exodus from the Kirk in 1733, very shortly after the Associate Presbytery had been constituted; but the germs out of which the congregation grew had existed long before. Trained under the ministrations of a faithful and earnest pastor, who was ejected on the restoration of Charles II., the people continued to edify one another in fellowship meetings, some of which assumed the dimensions of conventicles. After the Revolution in 1688 a "good and holie man" was appointed as minister of the parish; but the praying societies were not discontinued, and with the general management of ecclesiastical affairs there was increasing dissatisfaction. In May, 1732, there was presented to the General Assembly a "representation and petition," signed by "a considerable number of Christian people," setting forth certain "material and weighty grievances," under which many in the Church had been "for a long time groaning," and of which they very earnestly craved redress. They complained, in particular, that the Christian people were excluded from any voice in choosing their pastors; that, in short, recent legislation, crowned by some proceedings of the previous General Assembly, had been calculated to "wound and subvert the frame and constitution of Christ's Church, shut the gospel-door

of entering the Lord's House, open a window of human contrivance for access to thieves and robbers," and "lay a yoke of spiritual slavery, heavier than that of Egyptian bondage, on the necks of them whom the Lord has made free." In all the circumstances, the memorialists felt constrained to testify against "such obtruded and intruding hirelings," and, according to their ability, to "contribute for the subsistence of honest ministers, who, from love to their great Master, and out of compassion and pity to precious and immortal souls, shall be pleased to accept a call, when given by us in a gospel way," and if any schism were to follow they appealed with confidence to the impartial judgment of mankind as to the parties responsible for such a result. This document was signed by many in various districts, including sixty-four men in the parish of Stow, the first signature being that of James Pringle, Torwoodlee.

The signature and presentation of that document marks an epoch in the ecclesiastical history of Stow. Dated at Edinburgh, the 20th March, 1732, it was carried round to different localities, and was signed by the male inhabitants of Stow at Bowshank, in that parish, on the 3d of April. Seven days before a special meeting of the Presbytery of Earlston had been held at Stow, when intimation was made on behalf of the heritors and elders that, "by the death of the very Rev. John Douglas, they were now vacant, and therefore begged that the rev. Presbytery would supply them with preaching." It was arranged that Mr. John Lowrie, who had been assistant to the late Mr. Douglas, should officiate

at Stow next Lord's day, and that the Rev. Mr. Pitcairnes of Lauder should follow, Mr. Lowrie taking his place at Lauder. At the ordinary meeting of Presbytery, on the 24th April, provision was made for regular supply of service at Stow. There was likewise received and read a petition from the heritors and elders desiring to hear the Rev. William Dawson, Newcastle; Mr. David Duncan, "governor to Sir William Bailie of Bonnington;" and two others whose names were specified. It was agreed that these gentlemen be asked to produce their licences and testimonials at next meeting, which was fixed for the fourth Tuesday of May. The documents were produced, and found satisfactory; and the candidates were appointed to preach in regular succession, the first of them on the Sabbath immediately succeeding. At the same time, application was made for a hearing of the Rev. Robert Riccaltoun of Hopekirk and Mr. John Cranston, a preacher within the bounds of the Presbytery of Jedburgh. The minister of Hopekirk declined to become a candidate, but Mr. Cranston was added to the list, as also was Mr. John Gowdie. Thus passed the summer of 1732, the congregation probably speculating not a little on the probabilities of the future, not deriving much satisfaction from proceedings of the General Assembly, but possibly cherishing some little hope on the ground that the chief resident heritors were on the popular side. Meanwhile, attention was somewhat diverted by a fire that occurred in the village, burning down many of the houses, and inflicting heavy damage on the people, some of whom lost nearly all their effects. On the 5th of September a petition was presented to

the Presbytery stating these facts, and asking a general contribution for behoof of the sufferers. The case was deferred, but the prayer of the memorialists was afterwards granted.

The suspense, which had lasted six months, came to a close in October, the same month in which Mr. Ebenezer Erskine preached the sermon which eventually led to the Secession. On the 3d of that month the Presbytery met at Earlston, and all the members were present. An important communication was expected; and the court was not taken by surprise when Mr. Alexander Wilkison, writer, Edinburgh, appeared fortified with a letter directed to himself, which he alleged to be a commission from John Forbes, advocate, giving power, on behalf of His Majesty, to present Mr. David Duncan to the parish of Stow, and to negotiate the presentation before the Presbytery, as Mr. Forbes would have done had he been present. On this Mr. Pringle, younger of Torwoodlee, one of the heritors in the parish, objected that the Advocate-Depute had no power to appoint a substitute, but even were it otherwise the letter produced was not a legal substitution, not being written on parchment or stamped paper. To this view Torwoodlee, senior, and Sir Robert Pringle of Stitchel, heritors in the parish, adhered; and they were supported by John Tait, James Stodart, James Dickson, and John Allan, elders. In reply, Wilkison argued that the letter, being holograph, was quite sufficient for the purpose; and letters of a similar kind had been accepted by this Presbytery in other cases. At this stage it was intimated by the moderator, Mr. James Cunningham, Smailholm, that on the

18th September preceding the foresaid Mr. Wilkison had come to his house under form of instrument, and delivered to him a Presentation from the Crown to the parish of Stow in favour of Mr. David Duncan, as also a letter of acceptance from Mr. Duncan, directed to him as moderator, to be communicated to the court at its first meeting. These documents were now, therefore, laid on the table. Consideration of the case was deferred, but meanwhile the Presbytery proceeded to act on the presentation, for Mr. Duncan was appointed to preach at Stow on "Sabbath come a fortnight."

On the 7th November it was agreed that on the 5th December following the Presbytery should meet at Stow to moderate in a call to Mr. Duncan. On the day mentioned the meeting was held, when, after sermon by the Rev. Henry Home, Channelkirk, parties were called. There were present of the heritors the laird of Torwoodlee, senior; the laird of Halltree; Mr. Waddell of Muirhouse; Mr. Gray of Meikle Catpair; Alexander Pringle of Longmuir; Sir Robert Pringle of Stitchel; and Torwoodlee, junior. Letters were produced from other heritors, among whom were Alexander Pringle of Whitebank, Mr. Napier of Pirntaton, Mr. Cunningham of Bonnington, Mr. Montgomery, factor to the Earl of March, and others. Of the elders there appeared the laird of Torsonce, John Tait, William Lees, John Thomson, Robert Ingles, George Moffat, John Murray, senior, John Murray, junior, James Wightman, James Stodart, John Allan, William Murray, Andrew Waddel, James Dickson, David Ainsley, James Hog, Robert Lees, and John Clapperton. After discussion, it was agreed that

"the moderator take the roll of heritors and elders in his hand, and inquire of every one of them if they inclined to have Mr. David Duncan to be their minister, without precluding any of them to shew their inclination for any other." The laird of Torwoodlee was first asked, and declined to have Mr. Duncan, preferring Mr. Steel. Others were then called, when, including non-resident heritors, there appeared a majority for the presentee. The elders were next called, and the laird of Torsonce supported Mr. Duncan, but Mr. John Tait, who came next in order, preferred Mr. Steel. Thereupon Mr Wilkison entered a protest against twelve of the elders being allowed to vote, because they had absented themselves and worshipped elsewhere on the day when Mr. Duncan officiated in the church. This objection was sustained, a truly marvellous decision, considering that the votes of non-resident heritors were allowed.

After long discussion, the Presbytery, on the 3d January, 1733, "taking a review of the whole affair anent the settlement of Stow as it now lies before them, and considering that so many difficulties do cast up as that they cannot propose to settle the said parish to satisfaction, therefore they did, and hereby do, refer the whole affair to the Synod of Merse and Teviotdale, to meet at Kelso upon the third Tuesday of April next, and reserves to the parties a privilege to object against the proxies that were given in yesterday, or advance what they have to offer for justifying the same, *hinc inde;* and parties being called, this was intimated to them." Ultimately the 2d August, 1733, was fixed for the ordination of Mr. Duncan. When the Presbytery met a protest, "under

the form of instruments," was handed in on behalf of James and George Pringle, elder and younger of Torwoodlee, with others who might concur; and the document was received on the understanding that they should give no farther trouble in connection with the matter. The members of Presbytery present were Mr. Thomas Old, Legerwood, moderator, with Messrs. Henry Home, Channelkirk; Thomas Pitcairnes, Lauder; John Bell, Gordon; John Gowdie, Earlston. The absentees were Messrs. James Innes, Mertoun, who had supported the memorial to the General Assembly in 1732; William Scott, Westruther; James Cunningham, Smailholm; and James Ker, Nenthorn. Thus it appears that only a bare majority of the members were present—a most significant circumstance, as the attendance was usually unexceptionable. After sermon by Mr. Pitcairnes, from 2 Timothy iv. 1, 2, the presentee was ordained with the usual formalities, and "diverse of the heritors and elders, in name of the congregation, took the said Mr. David Duncan by the hand, in token of their reception of him to be minister and evangelical pastor of the said parish, and therefore both he and the congregation were dismissed with an exhortation, prayer, and singing psalms, and pronouncing the blessing."

At a meeting of session held on the 5th August, 1733, only the laird of Torsonce, John Murray, senior, John Murray, junior, and George Moffat were present, and were described as "all the officiating elders," the others having withdrawn because of Mr. Duncan's settlement. It was agreed that the session meet on Friday following, of which the officer was instructed

to "advertise the elders who were absent." This was done, but none of them appeared. It farther appeared that the majority had taken the key of the poor's-box; but, after legal proceedings, the key was recovered by the session.

Two years afterwards a minister was similarly intruded on the adjoining parish of Heriot, on which most of the people seceded, and attached themselves to the praying societies that had become very numerous in the district. The prevailing dissatisfaction reached a climax in 1737, when the two ministers read from their pulpits the obnoxious Porteous Act; but, on the other hand, a way of relief to burdened consciences was gradually becoming plain. Four years before the Associate Presbytery had been constituted at Gairney Bridge, and the expansive capacity of the new organization was already apparent. On the 3d Sabbath of August, 1737, Messrs. Moncrieff and Fisher, two of the Seceding Fathers, preached at West Linton, and recognised the people there as a congregation under the supervision of the Presbytery; and a month later, on the 29th September, the same two brethren preached with a similar result among the grassy hills near Morebattle. On both occasions the praying societies of Stow were doubtless represented by a large contingent; and the news carried back by those trusty messengers would stimulate afresh the desire to have an evangelical minister chosen by the people, and not presented by the Crown or any other patron, for the district of Gala Water. In winter little could be done, but, with the lengthening days of spring, a meeting was held on the 22d March, 1738, at the

Braid Hills, near Edinburgh, at which the Rev. Messrs. Wilson, Mair, and Ralph Erskine were present. On that occasion, also, representatives from Stow and Heriot would undoubtedly be present. Thus the fire was kept burning; and a commission sent out by the General Assembly in the summer of 1738 "to maintain peace and quiet in the parish" did not tend to quench the prevailing desire.

On the 18th July that year, a month after Mr. John Hunter had been licensed as a preacher, the Associate Presbytery met at Abernethy, when the proceedings were opened with a sermon from Hebrews i. 3 by Mr. Ralph Erskine. At the same meeting "a petition from Stow was read bearing an approbation of the Testimony, accession to the Presbytery, and craving to be taken under their inspection," and likewise asking them to appoint a day of fasting for the district. It was agreed to receive them, but the other part of the petition was deferred till a subsequent meeting, when Messrs. Wilson and Mair were appointed to keep a day of fasting in the month of October. At a place called the Green Well, on the farm of Burnbrae, four miles from the village, a great concourse of people assembled on the day appointed; and one element of special interest connected with the occasion was the baptism of twenty-four children. The petition for supply of sermon was again urged on the Presbytery in December, when they asked for a hearing of Mr. John Hunter. Like other congregations at that time, the people of Stow had need of patience, for the request made in December, 1738, was repeated in May following; and with increasing importunity in October, when they insisted on a

visitation and a hearing of Messrs. Beugo, James Mair, and Young. Perseverance was at length rewarded, for on the 5th November, 1739, they had a visit of Mr. James Mair, afterwards settled at West Linton, while Mr. Clarkson followed on the first Sabbath of January, 1740, and Mr. William Hutton on the first Sabbath of April.

The first preacher actually licensed by the Associate Presbytery was Mr. John Hunter, who became minister at Gateshaw and Stitchel, but part of his theological education was obtained in connection with the Kirk, and the first preacher wholly educated under the auspices of the Associate Presbytery was Mr. William Hutton, who became minister at Stow. He was a native of Muckhart, in Perthshire, a rural parish from which came one of the first three applications to the Associate Presbytery for supply of sermon. The spiritual destitution of that parish was uncommon even for that period. A vacancy had occurred: the Presbytery of Auchterarder had received a presentation in favour of Mr. Archibald Rennie; and a day was fixed for moderating in a call. Only one resident and a non-resident heritor could be got to subscribe the call: the rest of the parishioners, many of whom were small landed proprietors, with their families, were united in opposition to the settlement. The Presbytery refused to sustain the call; but the matter was carried before the higher courts, and after two years of fruitless opposition, the people found that a day was fixed for the ordination, which was to be managed by commissioners specially appointed for the purpose. The day dawned; but measures had been quietly arranged to delay proceedings. As the

presentee entered the parish he was intercepted, conducted back to Dollar, and there detained till the day was so far advanced that the ordination could not take place. Another day was fixed, and the Presbytery met, but the door had been made fast, and ingress to the kirk could be had only by a window. Thus the legal ceremony was completed; and for half a century the minister inducted in this peculiar fashion continued to possess the manse, to farm the glebe, to lift the stipend, but during the whole time he never had an elder, never made a collection for the poor, never dispensed the communion, never except once, it is said, entered the pulpit, but contented himself with a short weekly service in the manse, which was attended by six or seven persons.

Among the green hills of that pastoral parish William Hutton was born and spent his early years; and thence he proceeded to the University of St. Andrews, where he took the degree of Master of Arts. He was one of six students who entered the Theological Hall in 1737 under Professor William Wilson at Perth; and among these six were John Hunter, afterwards minister at Gateshaw, and Adam Gib, who became the great Anti-Burgher leader, who also belonged to the parish of Muckhart. On the 18th July, 1738, Mr. Hutton, while only a student, was appointed clerk to the Associate Presbytery; and on the same day the Seceders at Stow were recognised as a congregation under their inspection. At Dunfermline, on the 28th December, 1739, Mr. Hutton was licensed to preach the gospel; on the first Sabbath of April following he preached at Stow; in June he

was called; and the 19th of November, 1740, was fixed for his ordination.

It was arranged that the services should be in the open air; and the spot selected was a little glen through which trickles the Muirhouse burn to join the Gala. Thirteen months before the first ordination under the auspices of the Presbytery had been witnessed at Gateshaw, near the Cheviot Hills; and there, also, the services were under the open sky. At the present day it would be considered little better than madness to arrange a meeting at which three long sermons would be preached in the open air on the 19th of November, and in the latitude of Stow; but in 1740 the Seceders had firm faith in their principles, and were not easily daunted by a wintry blast. The services of that eventful day were begun by the Rev. James Mair, who had been ordained at West Linton on the 29th of May; and on whom it now devolved to preach the opening sermon. Before the special ordination service another sermon was preached by the Rev. James Thomson, Burntisland, after which the proceedings of the day were closed with a third sermon by the Rev. Alexander Moncrieff, Abernethy.

The district to which Mr. Hutton was thus introduced in the winter of 1740 had some features of historic interest. Snugly situated among the hills on the east side of Gala Water, in a remote part of Mid-Lothian, and twenty-six miles by rail from Edinburgh, is the village of Stow. In ancient times the valley was named Wedale, or the Vale of Woe. It belonged to the diocese of St. Andrews, and the bishop had a palace which gave to the kirk-town the name which

it still bears. At the Stow of Wedale the bishop sometimes spent a portion of the summer, and charters still exist which were dated "Apud Wedale." There was a chapel, the stipend of which was £400 Scots, with two chalders of victual, at which rate it continued till 1693, when it was largely augmented. The parish, extending from Nettleflat, near the source of the Gala, to Crosslee, the county boundary, and thence to Caddonlee, on the banks of the Tweed, is fifteen miles in length, with a medium width of five miles, and an area of 37,500 acres. In the early years of the eighteenth century, and long afterwards, there was little cultivation in the vale, in which respect Mr. Hutton would find it very like his native parish of Muckhart. The narrow valley is named after Gala Water, the course of which is so tortuous that the old road from Edinburgh to Galashiels, leading along the face of the hills on the east side of the stream, was at least a third longer than a direct line would have been. In modern times the railway, more direct in its course, crosses the Gala many times, but in a different way from pedestrians in the olden time, as described in the ballad:—

> "Braw, braw lads of Gala Water;
> Oh, braw lads of Gala Water;
> I'll kilt my coats aboon my knee,
> And follow my love through the water."

Near the stream, and along the little glens through which trickled its tributary burns, there was short rich grass, interspersed with a variety of plants and flowers, while the higher hills were covered with heather, bent, and ling, generally pastured with hardy blackfaced sheep. Even toward the close of the

century, as stated by Sir Thomas Dick Lauder, "not a tree was to be seen, except in the neighbourhood of one or two old places, and especially at and around Torwoodlee and Gala House, near the mouth of the river." At an earlier date there had been cultivation high up on the hills, while the lower lands were partly covered with trees, chiefly elder and birch.

Very similar, in general configuration, was Heriot, the parish adjoining that of Stow on the north-west, and from which came a good proportion of Mr. Hutton's congregation. The parish is ten miles long from east to west by about six miles in width, and the greater part of it has been aptly described as "hill, inclining to mountains." In 1740, the year of Mr. Hutton's ordination, eggs sold for 1½d to 2d per dozen, fowls for 6d each, butter 5d and mutton 2½d per pound. A quantity of ewe milk cheese was made, which gave occupation during many weeks in summer to industrious matrons, with their assistant maidens. The streams swarmed with excellent trout; but as the century advanced poaching became more frequent, parties of three or four men coming from Dalkeith and Edinburgh with nets, and clearing the streams for miles at a stretch. Fish of the salmon kind came up in the autumn to spawn; and after every flood the water was searched with lights made of old sacks or rags with tar, when vast numbers of fish were killed with the leister. These, with braxy mutton, were stored up for winter food, and were not unsavoury, though they would not in modern times be regarded as wholesome.

In the parish of Heriot both kirk and school were in a lamentable condition of disrepair. Even so late

as 1794 the kirk was described as "an old and infirm building," neither water-tight nor decently seated, and the bell was cracked. The manse was no better, for the minister reported that "upon the least blast it draws water from every quarter, and overflows the rooms." Even more discreditable, if possible, were the school arrangements. About 1794 the average number of scholars was ten, and the reasons alleged for this small attendance were "the age and infirmity of the teacher, who is above 70 years," his ignorance of the languages, and particularly his want of a schoolhouse. There was only a small cottage, with an area of eight feet by sixteen taken off one end as a school; but even this narrow space was crammed with tables, forms, and other household stuff, as the master had not otherwise sufficient accommodation for his furniture. For teaching to read English the fees were 1s; for writing and arithmetic, 1s 6d a quarter. The schoolmaster was, of course, precentor and session-clerk, but was, moreover, beadle and grave-digger; and for the discharge of these multifarious duties his remuneration was £8 a-year. Houses in the parish were described as "shabby, dirty huts," built of "turf and stone in regular succession," but the people were "industrious and highly economical, sober, peaceable, humane, and given to hospitality." In the village of Stow there was a species of manufacture called Stow struntian, made of the coarsest wool, wrought by women with a loom of very primitive construction. It was used for garters and bindings, was sold at 9s to 11s a gross of 144 yards; and the payment of workers per day was 6d with or 9d without food.

Previous to the date of Mr. Hutton's settlement, the congregation worshipped in the open air, under the shade of elm trees, near the Muirhouse burn, two hundred yards upwards from the present Town Hall; but on stormy days they crowded into a house previously used for a similar purpose by the praying society. In prospect of Mr. Hutton's ordination efforts were made to obtain a permanent place of meeting, and in June, 1740, an old malt barn, thatched with heather, was obtained on a lease of nine years from Gilbert Pringle of Stitchel and Torsonce, whose relative, Sir Robert Pringle, was an elder in the congregation of Stitchel. The lease, or rather "Bond of Relief," is dated 20th January, 1740, and is in the names of John Thomson of Burnhouse, John Tait of Pirn, and James Hogg, tenant in Craigend, as representing the congregation. It is understood that nine years afterwards a church and a manse were built, for there is in existence a contract of feu, dated 1776, in which reference is made to the church and manse as then existing. The feu-duty was 5s 1d per annum, and, in addition to giving the land, the superior obliged himself "to provide from his outfield of Crunzean divots for once covering the house, and as many divots for ever after as shall serve for skews and rigging for said house." The representatives of the congregation in this transaction were William Gairns, tenant in Corsehope, John Taylor in Overshiels, John Bryden in Cribielaw, Robert Ormiston in Stowmyln, and Alexander Clapperton in Muirhouse.

Some interesting relics illustrative of the congregational history are still extant. Communion tokens with the date 1743 are still in existence, and consist

of a very rough piece of pewter, rather thicker than a shilling, and about half-an-inch square. On one side are the letters "A. C. Stou;" on the reverse side is the date 1743, with the letters "M. W. H." It will be understood that the letters "A. C." represent "Associate Congregation," while those on the other side stand for "Minister, William Hutton." Two communion cups are of the same date, and bear the inscription, "Belonging to the Associate congregation of Stou." The spelling of the name "Stou" accords with the ordinary pronunciation in the district at the present day, but not with the pronunciation often adopted by others who aim at more refinement of speech. Among other congregational relics may be noted a set of photographs, recently prepared, illustrative of the history of the Church, which include a portrait of every minister of the congregation or some representative of his family.

What stipend was obtained by Mr. Hutton does not appear, but probably it did not exceed £40, and perhaps consisted simply of the seat rents, without being fixed at any specific amount. With a little oatmeal, a supply of milk in summer, the produce of the poultry yard, a cabbage from the garden, a bit of poor salt beef or braxy mutton in winter, and an occasional fish from the Gala, his people managed to subsist, and the fare obtained by ministers at that time was much the same, so that housekeeping was not expensive. The words of the poet are ever true—

> "Man wants but little here below,
> Nor wants that little long."

The young minister had excellent talents, including a special gift in prayer, superior power as a lecturer,

and he was very attentive to the young. According to accounts, his sermons were of unusual length, even for those times; and it is said he was accustomed to pause at a certain stage of the proceedings, so that hearers from a distance might leave for their homes, after which the discourse was resumed for the benefit of those who lived near the church. This tendency to excessive prolixity was rebuked on one occasion when Mr. Hutton preached before the Synod. After he had proceeded for an hour, Mr. Shirra of Kirkcaldy, who was one of his hearers, produced his watch, giving, at the same time, a significant look at the preacher. No notice was taken, and at the close of another hour the hint that time was passing was repeated; but a third hour had nearly elapsed before the discourse terminated. Asked afterwards by Mr. Hutton why he had so openly exhibited his watch, Mr. Shirra bluntly replied, "It was the length of your sermon, sir. The first hour I heard you with pleasure, the second with impatience, the third with contempt!"

The minister of Stow was a man of undoubted courage. At the memorable meeting of Synod in April, 1747, when the breach occurred in connection with the burgess oath, he was present, along with Robert Lees, elder from Stow; and Mr. Hutton was appointed to act as clerk for the time. In August a meeting of the Anti-Burgher Synod was held to consider what discipline should be inflicted on the Burghers, when it was agreed that all of them, including Messrs. Ebenezer and Ralph Erskine, should be served with a libel, and summoned to defend themselves at a meeting in April following. None of them appeared, on which they were pronounced con-

tumacious; but on the third day of the sitting Mr. Hutton, who had joined the Burghers, came and craved liberty to read a paper, which, he said, contained his sentiments on the subject. Permission having been given, he read a long paper, criticising in severe terms the constitution and proceedings of the Synod before which he appeared, pronouncing their conduct to be schismatical and disorderly, and concluding with a declaration that he did not appear before them as a culprit in answer to their citation, but from a conscientious conviction that he could not allow them to go on in a course of sin without giving them sufficient warning. Having thus exonerated his conscience, Mr. Hutton withdrew; but, in his absence, the Synod, finding his conduct highly censurable, excommunicated him from the fellowship of the Church in all its sealing ordinances; and finally delivered him and the whole Burgher Synod over to Satan, "that they might learn not to blaspheme." It is scarcely necessary to say that the minister of Stow continued to prosecute his work in connection with the Burgher Synod, to which the majority of his congregation adhered.

In spite of long sermons and some eccentricities, Mr. Hutton was an acceptable preacher, and calls were addressed to him from congregations at Falkirk, Dalkeith, Haddington, and Perth. No effort was spared to retain his services at Stow; but the Synod decided on his transference to Dalkeith, on which Robert Lees, Andrew Rutherford, and Thomas Tayler, commissioners from Stow, protested under the form of instruments against the decision, craved that their protest should be marked and extracts allowed, which

were granted. In the reasons of protest it was stated that the decision was determined by a vote, while no exceptions were made to the answers given by the congregation to the reasons for transportation; that it was carried by mere authority, after they had apprized the Synod of the injurious effects sure to follow from the removal of their minister; and whatever "scattering" might follow thereupon should, in their opinion, lie at the door of the Synod. As an obedient son of the Church, Mr. Hutton removed to Dalkeith; but it was said long afterwards he "rued it a' his days." He was a sagacious counsellor, as well as in other respects a faithful pastor; and to him is attributed the fourfold advice addressed to a young minister: "Keep on good terms (1) with your conscience, (2) with your stomach, (3) with your wife, and (4) with your session."

A daughter of the Dalkeith minister, Miss Sibella Hutton, acquired a peculiar reputation, and is mentioned in Kay's "Edinburgh Portraits," where she is described as "without exception the most fantastic lady of her day." From infancy she had been conspicuous for love of dress; and as the taste developed with advancing years, she opened a milliner's establishment in the Royal Exchange in Edinburgh. The business prospered; and in her own person "Sibby" was constantly attired in fantastic guise with costly silks and lace. Visiting the manse at Dalkeith, she appeared on one occasion so remarkably adorned that her father, in despairing accents, exclaimed, "Sibby! Sibby! do you really expect to get to heaven with such a bonnet on your head?" "And why not, father?" said the irrepressible maiden, "I'm sure I'll

make a better appearance there than you will do with that vile, old-fashioned wig, which you have worn for these last twenty years!" The worthy parent added public rebuke to private expostulation. One day when Sibby, in all her magnificence, occupied a corner in the manse seat of the Dalkeith meeting-house, the minister expatiated on the vanity and sinfulness connected with excessive finery in female dress, describing with graphic minuteness the very bonnet and dress in which his daughter was then arrayed; but Sibby, while not resenting the rebuke, did not by a single inch abridge the rotundity of her bonnet or diminish the costly fabric of her skirt.

Wearied with the monotony of life in the Lawnmarket of Edinburgh, varied only with an occasional excursion to Dalkeith, and probably wishing to exercise her professional talents on a wider field, Sibby, about the year 1790, left her shop to a sister, Mrs. Kid, whose husband was master of a London trading ship; and went to try her fortune in the great metropolis. Afterwards she returned to Edinburgh; and in February, 1808, the close of her earthly career was thus modestly recorded:—"Lately, at Edinburgh, Miss Sibella Hutton, daughter of the late Rev. William Hutton, minister of the gospel at Dalkeith."

For six years after Mr. Hutton's removal, the congregation remained without a pastor. A call was addressed to Mr. John Brown, but he was appointed by the Synod to Haddington. Had the decision been left to himself Stow would have had the preference; and to the people there he was all his life devotedly attached. He examined them every year, preached

to them frequently while the vacancy continued; and was often present at communions in subsequent years. On the 15th June, 1789, four days before his death, a friend at his bedside remarked, "You are not now travelling to Stow sacrament as you used to do at this time of the year;" to which he replied, "No, I wish to be travelling to God as my exceeding joy; in the meantime, I must say that at Stow I have had such sweet hours as neither Christ nor I will ever forget."

A call addressed to Mr. William Kidston was successful, for, though called also to Selkirk, Mr. Kidston was appointed by the Synod to Stow. He was born in 1729, in the parish of Logie, county of Stirling, where his father occupied the farm of Corntown. In 1751 he entered on the study of theology under the Rev. James Fisher, then Professor in connection with the Associate Synod. On the 17th October, 1756, he was ordained at Stow, where the officiating ministers were Messrs. Coventry (Stitchel), Patison (Bristo Street, Edinburgh), and Brown (Haddington). The ministry thus begun lasted till 1808, thus extending over fifty-two years, some of them very important to the Church and the nation.

The stipend of Mr. Kidston was fixed at £45, which looks small, but was really very fair considering other circumstances of the time. One-third of the ministers in the Kirk had scarcely a larger stipend, while many had a good deal less. Six years before the date of Mr. Kidston's ordination a proposal for an augmentation of stipends had been laid before the General Assembly, when a committee was appointed to prepare a statement, and in 1750 their report was sub-

mitted. It then appeared that of 833 ministers connected with the Kirk only 19 had a stipend exceeding £100 sterling, while 147 had less than £40, all except 57 were under £80, and of the whole ministers in the Church no fewer than 570 had stipends of less than £60 a-year. The lowest ascertained stipend was £24 10s, in the parish of Ruthven, in the county of Forfar, a poor district near the foot of the Grampians. When stating the case for augmentation, the committee showed that in order to maintain himself respectably a minister would require not less than £83 12s 8d a-year. With that stipend he would be able to keep two women servants and one man. The three could be maintained for £10 16s, while the wages would be £1 10s for the man and 16s 8d for each of the women in the half-year. For sustenance of the minister, his wife, and three children, which was taken as the average number, a sum of £1 12s 6d a quarter for each was allowed; and the cost of clothing might be estimated at £3 each for the twelve months. A modest sum of £2 a-year was set apart for books; and for the complete education of each child a total sum of £30, being £3 a-year for ten years, was considered sufficient. Only a very small proportion of ministers had enough, and even these scanty stipends were very irregularly paid. It was calculated that in 324 parishes there were unexhausted teinds to the value of £60,000; but augmentations out of these could be obtained only with difficulty, and at an expense that few ministers could face. After much discussion in the Assembly, it was agreed that, "considering the distressed circumstances of many ministers of this Church, arising

from the smallness of their stipends, the expense of processes of augmentations, and the dilatory payment of stipends," a "humble petition" be made to the King and Parliament for various objects, one of which was to lessen the expense of obtaining augmentations, and another to empower the Commission of Teinds "to suppress parishes which they find not proper to be continued separate parishes, and to annex these to one or more of the adjacent parishes." The proposal for augmentation was strenuously opposed by the landed interest, especially by the Jacobites, and resolutions against it were adopted by the freeholders in almost every Scottish county. Speaking against it in the General Assembly, Hugh, third Earl of Marchmont, an elder in the Kirk, but an intimate friend of Bolingbroke, and one of the executors of Pope, is reported to have said:—"I never knew before that show or a gaudy dress was a necessary part of a minister's character. I ever imagined that the main support of the Church of Scotland had been her purity and contempt of the pomp and riches so much complained of in the Church of Rome. I am sure it has been her purity and poverty that has hitherto preserved her." If livings in Scotland were considered to be small, his lordship proceeded to ask what they would think of some in England. "Many of them were till lately about £10 a-year, some even less; and with difficulty had the minimum been raised to £20 yearly by means of the Royal bounty." One instance was quoted of a clergyman in the county of Hereford, within forty miles of London, who had only £8 a-year; but it had shortly before been raised to £16 "by some friends of his own, and the interest

of his friends, in order to enable him to purchase books for his study, and other necessaries." It was, therefore, an age when a minister on either side of the Border might regard himself as fairly remunerated

"And passing rich on forty pounds a year,"

which was about the average stipend of Dissenting ministers north of the Tweed.

At the time of Mr. Kidston's ordination some progress had been made in respect of Scottish journalism. The *Evening Courant*, begun in 1718, had been well established in Edinburgh; and was published by James M'Ewan, the printer of Boston's "Fourfold State." At first the paper contained little information, and the publisher was seriously obstructed. He was responsible to the magistrates of Edinburgh for all that appeared in his journal, and was bound to give them a copy before it was issued to the world. In February, 1723, a weekly issue was seized on some pretext; and next week the fact of its suppression was announced, "that our customers in the country may know why they cannot be served with that day's *Courant*, and also why we have been so sparing all along of home news." Ecclesiastical events were passed lightly over; and in 1745 the *Courant* dismissed the *General Assembly* as follows:—"The business of the General Assembly has been conducted with peace, unanimity, and quiet; but is scarcely worth the attention of the public, considering the important news from every quarter." Yet the business of that year included a report by the Trustees for managing the Widows' Fund, several stirring cases of disputed settlement, and a petition from Mr. William Auld, minister at Mauchline, with an appeal

from a sentence of the Presbytery of Ayr finding him guilty of great imprudence in "throwing out a story affecting the character of a brother, and ordering that he be admonished to be more cautious for the future." For intelligence regarding such matters private letters or country gossip were the only means of communication till the *Scots Magazine*, issued in January, 1739, began to include ecclesiastical affairs in its compendium of news. Literature was not highly remunerated in those days any more than preaching, for in 1763 the *Scots Magazine* was edited by a young man, a corrector of the press in the office where it was printed, and his whole remuneration for editorial and other work was only sixteen shillings weekly.

With little to attract attention apart from his pastoral work, Mr. Kidston became a faithful and zealous gospel minister. He was much esteemed by Mr. John Brown of Haddington, who knew him well; and was considered by Professor Lawson "a strong-minded and judicious expounder of God's Word, a profound theologian, and an eminently devout man." Long afterwards he was described by Dr. John Brown, in his "Life of the Rev. James Fisher," as "a man of strong mind, and an able, diligent, and faithful minister." In other departments of pastoral work he was eminently conscientious, and did not allow little difficulties to hinder the discharge of duty. He has been known to sit a whole day in a barn catechising members of the congregation, with his feet wrapped in straw for the sake of warmth. If there was any defect in his character it was an excess of modesty and humility. Instead of ruling the

session and congregation, as ministers often did at that period, he submitted to their decisions, sometimes to his own detriment; but, spite of little difficulties, he continued to labour faithfully for the good of the congregation; and was, in many ways, a fine specimen of a devoted Christian minister.

At the date of Mr. Kidston's ordination there were five elders. According to the custom of those times, the session met in different districts, such as Lauder, Heriot, Fala, Cribielaw, Caddonfoot, and Haughfoot. The first recorded meeting was at Windydoors, four days after Mr. Kidston's ordination. The elders present were Robert Clapperton, David Paterson, and Robert Lees; James Rutherfoord and Robert Paterson were absent. It was apparently a meeting for ordinary business; and Robert Lees was appointed clerk, Robert Clapperton representative in the superior courts. Next meeting was appointed to be at Haughfoot, on the 5th November, an unusually long interval, probably owing to the harvest season. The second meeting was chiefly occupied with prayer; and next ordinary meeting was fixed to be at Cribielaw, on the 7th December; but there were at least two intermediate meetings called by "public intimation." Sessional work was then no sinecure. Meetings were frequent, and often so protracted as to occupy, including travel, a whole working day. At a meeting in 1759, for revising the roll of communicants, the elders proceeded "as far as time and strength could overtake, leaving the rest to their next meeting." Occasionally the proceedings might be lively, but sometimes they seem to have been soporific, as there remains among the Stow relics a

cylindrical silver snuff-box, with the inscription, "William Kidston, to the Session of Stow."

On the 8th June, 1757, after careful preparation, nine members were added to the session for the districts of Elwand Water and Galashiels, Bowshank and Windydoors, Tweedside, Stow, Lauderdale, and Heriotmuir; and at a meeting on the 12th June there were present with the moderator Robert Clapperton, James Rutherfoord, David Paterson, Robert Paterson, Thomas Taylor, John Hardie, Robert Ormiston, William Rutherfoord, John Brydon, Gideon Brunton, George Johnston, Thomas Darling, and Robert Lees, who was continued as session-clerk. Meetings were very frequent, but in November, 1757, they were interrupted "by reason of some occurrences in the season," probably a severe storm; and in March, 1758, when, "by appointment of the Presbytery, the moderator was absent for several weeks together," doubtless on some evangelistic tour. Very often the minutes intimate that when the session met some time was spent in prayer; there were frequent distributions of money in small sums to the poor; and provision was made to have the accounts regularly audited; but work of a less pleasant description likewise engaged attention. From the records, it can be observed that Mr. Kidston was a kindly man, not disposed to make much of little sins, but rather willing to dismiss with an admonition. In 1759 a member of the congregation admitted with sorrow that he had gone to Peebles Fair, and got the worse of drink, under the influence of which he must have taken another man's horse to carry him home, though he was not conscious of having done so. It was

known to the elders that he was not in the habit of getting drunk, but had obviously fallen through inadvertence, and it was considered that, in the circumstances, a rebuke before the session, with suitable admonitions, was sufficient.

In September, 1758, complaint was made before the session that a certain farmer, a member of the congregation, had "given offence in his dealings by keeping insufficient weights, to the prejudice of those who bought his goods." A committee was appointed "to converse with said William, in order to ripen that affair for the next meeting." It was found, on inquiry, that he had sold a boll of meal which was deficient to the extent of half a stone; and that this had continued for several months. In excuse, the farmer admitted that his weights were insufficient; but said this had happened without his knowledge, and that when his attention was called to the fact he had made restitution to those who suffered loss. After careful consideration, the session found it "necessary, for the glory of God and the credit of religion, that the said William be rebuked for his offence; and accordingly appointed that he be rebuked by the moderator at Hangingshaw, where public worship and baptism were appointed, in regard the scandal was only flagrant in that corner."

In 1762 Mr. Kidston married Janet, daughter of Mr. Robert Smith, portioner and merchant in Falkirk, and they had thirteen children, all of whom were baptized either by Mr. Moir, the father-in-law of Dr. Lawson, or by Dr. Lawson himself. The congregation continued to increase in numbers till, in 1777, there were over 600 communicants, including more

than 700 "examinable persons." The minister was a kindly, conscientious, and in no degree a self-seeking man; but considering the amount of his faithful work, conjoined with the wants of a helpless young family, he suggested that some addition might be made to his income, or some provision for his family through the Widows' Fund. It was referred by the session to a congregational meeting, and rejected, on which the minister expressed his disappointment that greater appreciation of his labours had not been apparent, but still maintained his kindly regard for the congregation, and his adherence to constitutional principles. Soon afterwards his stipend was raised to £55 a-year. Numerically, the congregation was now at its best; but the members were gathered from five different counties, and some members in remote districts desired ordinances nearer home. At a meeting of session on the 11th August, 1779, William Pringle and John Lees "compeared" with a representation and petition from dwellers in "the backwater from Crookston and upwards," asking leave to join with members from Dalkeith, Haddington, and elsewhere to obtain a supply of sermon at Fala. Liberty was granted, but obviously with no idea that separation would be wanted, for when a request for disjunctions came in 1783 it was answered that, "from the multitude of poor in this congregation and the distressing circumstances of the times, it would be destructive to the congregation to grant said petition." After an appeal to the Synod disjunctions were granted, and 200 members were united to Fala. The same process was afterwards repeated, when congregations were formed at Lauder and Galashiels; but the congre-

gation of Stow survived these successive lacerations, and was all the more prosperous when it became more compact. Perhaps the desire to retain members was greater on the part of the elders than on the part of Mr. Kidston himself; but he is said to have complained on one occasion to the Presbytery that a member resident in the Stow district had been admitted by the session at Selkirk, "and yet," he added, "I believe that Mr. Lawson is a good man." Conscious of having done nothing wrong or discourteous, the minister of Selkirk simply said that if Mr. Kidston considered him a good man, there could not be any solid foundation for his complaint.

Always kindly and genial, Mr. Kidston had much pleasant fellowship with members of his congregation. They were shrewd men, well skilled in theology, but not always quick at apprehending a facetious allusion. Thus it happened that the minister on one occasion gave temporary offence. It was at a baptism in a farm-house; and in proposing the bairn's health Mr. Kidston innocently added, "May he be a better man than his father!" The reference was, of course, to a Berwickshire rhyme—

> "His faither's better, cooper o' Fogo,
> At girding a barrel or making a coggie."

It appears that of a family named Walkinshaw, who were coopers in the parish of Fogo, each generation improved on the workmanship of its predecessor, and so it came to be a local proverb, "He's his faither's better, like the cooper o' Fogo." The worthy farmer had not heard the proverb, or it did not timeously recur to his recollection, as he looked offended, maintaining a sullen silence during the afternoon.

At length the minister's pony was brought out, and, before mounting, the pastor held out his hand, saying "Guid nicht" to the farmer. "Na, sir!" said his host, "it's no' guid nicht yet. I want tae ken if ye hae heard ony ill o' me." "No, John," said the minister; "is there ony ill I should hae heard?" "Naething that I ken o', sir; but after the baptism the day ye affrontit me afore a' ma freends by wishing ma bairn micht be a better man than his faither." "Is that all, John?" asked the minister. "Yes, sir," was the reply; "but it's bad eneuch." "Dear me, John," said his pastor, "I'm ashamed o' ye. Do ye not wish every bairn ye have to be better than yersel'?" "Oh, is that a'?" said the farmer, "weel, guid nicht, noo, then."

Among other practices calling for the exercise of discipline was the habit of evil speaking. In 1760 John Hastie complained at a meeting of session that Margaret Purves had been guilty of indecent language in some outcast with her neighbour. The said Margaret compeared in answer to a citation, and expressed sorrow for her conduct, whereupon "she was, by the moderator, admonished to greater watchfulness over her own spirit and language for the future." It may be hoped that this admonition was sufficient; but another, named Maggie Paton, was so irrepressible that Mr. Kidston consulted his friend Dr. Lawson about the best way of putting her to silence. With ready sympathy the Selkirk Professor heard the story; but sorrowfully confessed his inability to suggest a remedy, adding, "You must just go back to Stow, and do the best you can; for the truth is, there are Maggie Patons in all our congregations."

It is matter of tradition that Mr. Kidston himself was once rebuked in presence of the congregation; but of this no notice occurs in the minutes. Considering Mr. Kidston's kindness of heart, his simplicity of character, and the apparent fact that the session was not always under his control, there is nothing very improbable in the story. It was in the year 1804, when Mr. Kidston had been 48 years a minister. In some case of discipline a majority of the session took a less lenient view than the minister, who pleaded for his own way, but in vain, till, losing temper, he said, "You are a Korah-like company." This was resented by the session, a majority of whom decided that the minister must be rebuked before the congregation for treating the session disrespectfully. The services of Dr. Lawson were secured; and the venerable pastor, wearing a cloak made of shepherd's plaiding, sat during the sermon with a grave countenance, an elbow resting on his staff, and his head leaning on his hand. After sermon a brotherly rebuke was duly administered. There is no record of the circumstance, but half a page is left blank in the minute-book at the place; and it is believed that the clerk had designedly omitted to record the fact.

Congregational work was regulated not a little by changes in the seasons. Toward the close of October, 1760, "the elders who waited upon the collection on the Sabbath mornings" complained that "by reason of the length of time the congregation is in gathering, and the coldness of the season, they were much indisposed for the comfortable attendance on the worship through the day," when it was agreed

that, "for this winter, the collection shall be gathered in the kirk, and afterwards be continued or altered according as they shall find it expedient." In the summer of 1763 there was some danger of loss from excessive drought, but this was averted by rains at Lammas; and, on the 19th August, the session appointed a day of public thanksgiving to God for "the seasonable rains He has sent to water the earth, whereby the groaning of the brute creation is removed, the pastures are clothed with grass and the valleys with corn." At a meeting of session held on the 9th January, 1768, only five elders were present, and business, including the appointment of a fast-day, was deferred "by reason of the storm presently on the ground." A fast appointed by the Synod to be held early in November, 1777, was delayed, because "the crop is not yet gathered in." The year 1782 was one of the most inclement ever known in Scotland, resulting in scarcity of provisions in many districts. After months of almost incessant rain a lucid interval occurred early in September, on which the session appointed a day of thanksgiving; but, on the 19th November, the session considered that a day of fasting and humiliation, appointed by the Synod for the 21st, might be inexpedient owing to "the backwardness of the season," and so it was postponed till the 11th of December. The year 1799 was another "black season;" and a meeting of session was fixed for the 1st November "if the circumstances of the season permit;" if not, it was to be deferred. At a meeting on the 3d January, 1800, only two elders, James Lees and Robert Lees, were present: "the rest were absent by reason of the stormyness of

the day." The summer of 1816 was cold and rainy, and the succeeding year was similar, the crops remaining in the fields till December. On the 6th of that month, in 1817, "the session, taking into consideration the evidences of the Lord's displeasure in the late harvest in blasting the crops with frost in this part of the country, appointed Wednesday the 11th current to be spent in fasting and humiliation by the congregation. We would also commemorate the goodness of God in granting so late in the season such favourable weather for gathering in the fruits of the earth in some measure of safety."

The congregation of Stow has always been attentive to education; and in the summer of 1798 a Sabbath evening school was begun, superintended by Mr. Kidston, with the concurrence of a committee. From the first there was a good attendance; and in August it was found necessary to appeal to both sessions in the parish for funds to purchase books for the children to read at home, and for fire and light required when the days shortened. When Mr. Kidston's health failed the school was given up for a time, but was afterwards revived, and became one of the permanent agencies of Christian work in the congregation. At a later period district schools were established at Fountainhall, Caitha, and other districts; and provision was made also for secular education till the necessity for this was superseded in 1872 by the introduction of a national system.

In the early years of this century Mr. Kidston was "a very old man, with a broad hat, bright coloured tie, long coat or cloak of shepherd tartan, tight knee breeches, black silk stockings, and shoes with large

buckles." This was quite consistent with ideas of clerical costume at the time; and Professor Lawson has been described as wearing a blue coat, velveteen knee breeches, and black stockings, with a checked plaid thrown round his shoulders in cold weather. As a rule, these old ministers were attentive to dress, and had a distinguished look; but Lawson was regardless of appearance, and sometimes continued to wear articles of attire till they were hardly creditable. Thus, with an old battered hat on his head, he was met in Edinburgh, at a meeting of Synod, by Dr. Husband of Dunfermline, a stately and elegant and refined old clerical friend. Calling attention to the circumstance, Dr. Husband discoursed briefly on the Christian duty of men in the Professor's position setting an example in respect of external decency as well as other matters, and, as a practical conclusion, suggested that they might enter a hatter's shop and make the necessary purchase, which was accordingly done.

On the 16th May, 1806, the session found it necessary to apply to the Presbytery for supply of sermon, because of "Mr. Kidston's present indisposition." The venerable pastor lived in a weakly condition till the 22d April, 1808, when he died, as recorded in the session minutes, in the 80th year of his age and the 52d of his ministry. On the day of the funeral his friend, Professor Lawson, asked for a sight of the body, and was accompanied by a member of the family into the room containing the coffin. Looking calmly for a few moments on the placid countenance, he wiped away a tear, saying, as he left the room, "Come away, James, I will see him again." The

Professor preached the funeral sermon of his friend from the words, "Moses, my servant, is dead." His love for the father was transferred to the family; and one of his special favourites was the Rev. Dr. Kidston of Glasgow.

In obedience to a requirement by the Presbytery a statement was made up showing the number and resources of the congregation, when it appeared there were 228 communicants and 206 sittings let at an average rate of six shillings each. The total income from seat rents had been £70 17s 3d for the year; and from collections, from 15th May, 1807, till 23d April, £14 9s 11d—in all, £95 7s 2d for the year. The expenditure had been—For minister's stipend, £70; communion expenses, £6 10s; pious and charitable purposes, £3; and £5 17s 2d for various congregational necessities.

Previous to the death of Mr. Kidston some efforts were made to obtain a colleague and successor. A call was addressed to Mr. Alexander Fletcher, who was ordained as colleague to his father at Bridge-of-Teith; and afterwards became the well-known Dr. Fletcher of Finsbury Square, London. To the Rev. G. Lawson, Galashiels, a call was addressed in peculiar circumstances. He had been appointed by the Presbytery of Selkirk to preach and preside at a moderation; but the people seem to have had no special candidate in view. The moderator having intimated that they were at liberty to call any probationer who had preached two Sabbaths in the church, or any minister connected with the denomination, a member rose and said, "I don't think we can get a better than yourself, and I propose you."

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He had been ordained at Galashiels on the 4th November, 1806; and possibly this sagacious member expected that the friends who had gone off from Stow would return with their minister. The nomination made in this peculiar style was seconded; and as no other candidate was named, Mr. Lawson had the singular experience of declaring himself duly elected. The call was not accepted; but Mr. Robert Hay was subsequently chosen, and became the third minister of the congregation.

Robert Hay was a native of Kelso, and was educated at the Grammar School of that town before proceeding to the University of Edinburgh. In 1798 he entered the Theological Hall at Selkirk; but afterwards became undecided about his future course, and was disposed to enter the army. Resuming his studies, Mr. Hay was licensed as a preacher by the Presbytery of Coldstream and Berwick. Called to Stow and North Sunderland, he was appointed by the Synod to Stow. His trials having been passed with approbation, the 14th March, 1810, was fixed for his settlement. The presiding minister for the day was the Rev. William Glen, who had in 1807 been ordained at Annan, but afterwards became a missionary to Astrachan, in Russia, and spent many years in translating the Old Testament Scriptures into the Persian language. He was made a D.D. by the University of St. Andrews; and continued to circulate the Scriptures in Persia till 1849, when he died in the 72d year of his age. With him were present at the ordination the Rev. Dr. Lawson; Messrs. William Elder, Newtown; James Henderson, Hawick; George Henderson, Lauder; Peter Young, Jedburgh; Walter

Dunlop, then in Newcastleton, but two months afterwards translated to Dumfries; and Alexander Brown, Bellingham; with Messrs. George Brodie, Selkirk; W. Mercer, Lauder; W. Turnbull, Jedburgh; and W. Anderson, Galashiels, ruling elders. The moderator preached from Luke ix. 62, after which the questions of the formula were addressed to Mr. Hay by the Rev. William Elder; and he was ordained with the laying on of hands, and received the right hand of fellowship. Suitable exhortations were addressed to minister and people by Dr. Lawson; and after sermon by Mr. Brown, from Luke ix. 18, the services were closed with devotional exercises.

The young minister was in all respects a most estimable man. He had a quiet, unpretending manner, but a fine, dignified appearance. Careful in preparation for the pulpit, he was also faithful in visiting the sick, active in exhorting from house to house, zealous in catechising the members, and exemplary in attending to the instruction of the young. The Sabbath School, which had ceased for a time, was resumed; and a library, designed for the young people, furnished instruction to older people likewise. A missionary spirit, which had long prevailed in the congregation, became still more conspicuous; and the fruit of earnest Christian effort by Mr. Kidston was very apparent in the number of excellent people now connected with the congregation, together with the growing disposition toward genuine Christian liberality. In 1829 the service, which seems previously to have commenced at 12 o'clock, was arranged to begin an hour earlier; and in the same year it was agreed "to establish meetings in different parts of the congre-

gation for prayer and mutual conference" with a view to promote the interests of religion in the neighbourhood.

Though his voice was seldom heard in Church Courts, Mr. Hay was earnest in his convictions on public matters; and when the Voluntary controversy began he did not hesitate about taking his side, though it led to the alienation of friends from whom he parted in sorrow. In private life he was pleasantly social in his habits, and could play skilfully on the violin. He was addicted to the gentle art of angling, a natural result of dwelling conveniently near the Gala. It is known, also, he was fond of bees; and personally took charge of them in the season of swarming. About 1835 he fell into declining health, and during two years of weakness he desired to resign his pastoral charge, a proposal to which his attached people would not listen. On the 22d April, 1837, he died suddenly during the night; and in the churchyard at Stow a tombstone was erected, whereon he is described as "In doctrine incorrupt, ably illustrating from the pulpit the divine word, faithful and diligent in his private ministrations; pure, gentle, and affectionate in his feelings and manners, he endeared himself greatly to such as knew him, and exhibited a lovely example of the influence of that religion it was his office to preach and to teach."

Previous to the date of Mr. Hay's ordination many changes for the better had been witnessed in the district of Gala Water. It was an epoch of uncommon agricultural prosperity; and money had become so plentiful that in 1810 a new manse was built at a cost of £510, which was readily subscribed

by the members in sums that varied from £10 to 1s 6d. For ten years longer the church remained unchanged; but in 1820 an ominous cracking of the timbers indicated that the building was no longer secure. It was on the evening of a communion Sabbath when the church was crowded, and the Rev. Mr. Inglis of Midlem was preaching about the fourth beast mentioned in the seventh chapter of Daniel. The timbers of the gallery began to creak seriously, and a piece of plaster fell from the roof, but the minister proceeded with his discourse, though many of the hearers went out, and one man was heard saying at the door, "He'll rhyme awa' aboot that beast till we're a' smoored." In the following year a new church was erected at a cost of £500, containing 430 sittings. While the new edifice was in course of erection the congregation met in the Established Church, which was granted to them in the afternoons.

The Rev. Andrew Robertson, third minister of the congregation, was in many respects equal, and in some ways superior, to any of his predecessors. He was born at Paisley on the 10th April, 1810, being the second son and seventh child of James Robertson, china merchant, and his wife, Agnes Wingate. The eldest son of the family was James, afterwards Dr. Robertson, minister of Portsburgh Church, Edinburgh, and ultimately of Shamrock Street, Glasgow. Respectable as regards worldly position, but still more conspicuous for Christian principle and moral worth, Mr. Robertson, senior, was, at the early age of twenty-one, ordained to the eldership in Abbey Close congregation, then under the ministry of the Rev. William Smart; but went, with others, to form a new

congregation in St. James' Street, of which, in 1825, Dr. Baird became the first minister. Andrew was educated in the Grammar School of his native town, and was sent to a warehouse with a view to learn the manufacturing business, but that did not suit his taste, and in 1828 he entered the University of Glasgow as a student with a view to the Christian ministry. Highly successful as a student, he likewise joined in public discussions prevailing at the time, thus preparing himself for the active part he was destined to take in connection with the Education and Voluntary Church controversies. Entering the Theological Hall in 1832, the last session in which Dr. Dick lectured with the co-operation of Dr. Mitchell, Mr. Robertson completed his studies under Professors Balmer, Brown, Duncan, and Mitchell; and in the spring of 1837 was licensed by the Presbytery of Glasgow. He was speedily called to Wishart Church, Dundee, a newly-formed congregation; and, on the 1st November, was unanimously called to Stow, on which occasion the Rev. George Lawson, Selkirk, and the Rev. George Robson, Lauder, officiated. He was ordained on the 31st January, 1838, in the middle of an unusually hard winter, when the country was deeply covered with snow. The Rev. George Lawson preached and presided at the ordination, while the Rev. Patrick Bradley, Lilliesleaf, addressed the minister and congregation. The stipend was fixed at £112, but afterwards rose to £160 a-year.

With a singularly attractive appearance, his fine ruddy countenance beaming with benevolence, a fluent style, and a graceful easy manner, Mr. Robertson was

highly popular in his own congregation, and in occasional ministrations elsewhere. In a funeral sermon preached at Stow after Mr. Robertson's decease, the Rev. George Robson describes him as "Rather tall in stature, upright as the palm tree, with auburn hair, fair complexion, regular features, expressive eyes, and a ruddy countenance," looking "the very picture of health, the embodiment of active exertion, with the promise of long life and usefulness." On the same occasion his preaching was described as "gospel preaching, free and full to all; Christ as its subject, the Cross as its centre, faith as the instrument of its reception and appropriation, and eternal life as the great promise to enforce the gospel testimony, and the great persuasive to flee from the wrath to come and embrace the word of reconciliation." Under his skilful supervision, with the help of active and intelligent office-bearers, the congregation became thoroughly organized as a compact, working Christian association. In addition to other improvements a good congregational library was begun and zealously maintained, while special attention was bestowed on education, secular as well as sacred. In Stow and its neighbourhood the dominant influence of Mr. Robertson was undisputed; and no public movement of any consequence could be inaugurated without his concurrence. Any special event connected with the village, the parish, or national affairs had his ready attention; and his utterances at such times were always regarded as specially suitable.

In the discussion of public matters on a wider field he was always prominent, and seldom failed to furnish valuable help toward the solution of difficult

questions. Thus, in connection with the Atonement controversy, he took part in Synodical debates, and likewise wrote a lucid history of the question as affecting his own denomination. On the subject of National Education, and on the Nature and Limits of State Interference with ecclesiastical questions as raised in connection with the "Cardross Case," he had clear convictions, which he did not hesitate to express, as he was well qualified to do, in most felicitous language. The congregation was at its best under his ministry in respect of compact, well-directed working energy; but the membership tended to diminish owing to changes incident to many rural districts, and which were very marked in the Gala Water valley. Partly, perhaps, for this reason, Mr. Robertson became convinced that his usefulness in Stow had reached its limit, and while yet in the full flush of ripe manhood he sought a wider field for the exercise of his gifts, and in 1862 emigrated to Australia. There he settled as minister at Castlemaine, seventy miles from Melbourne; but after two years was called, on the 23d May, 1865, to the congregation of West Melbourne, then newly formed, where the remaining years of his life were spent. He died very suddenly on the 28th July, 1875, in the 65th year of his age.

On the 9th June, 1863, Mr. Alexander Mair, M.A., was ordained as pastor of the congregation, when the services were conducted by the Rev. James M'Ewen, Hawick, afterwards of Sydney Place, Glasgow, and the Rev. William Young, Lilliesleaf. Ten years afterwards he was removed to Morningside, Edinburgh, where an influential congregation has

grown up under his ministry. On him the degree of D.D. was subsequently conferred by the University of Glasgow. His successor was the Rev. John Wilson, M.A., who was, on the 16th October, 1867, ordained minister at Stronsay, Orkney, translated thence to the Canongate, Edinburgh, on the 19th December, 1871; inducted at Stow on the 4th July, 1874; and after a ministry of more than seven years was removed to Victoria Park, Partick, a suburb of Glasgow. His successor at Stow was Mr. John Beveridge, M.A., B.D., a native of Ayr, who was ordained on the 26th December, 1882, and is the seventh minister of the congregation.

Regarding Church life among members and adherents connected with Stow much interesting matter must necessarily remain unrecorded; but some fruits are apparent in the large numbers who have in successive generations migrated from the district to become members and influential office-bearers in city congregations, but particularly in the number who have become ministers and missionaries in this and other lands. Of those who have helped to form and maintain city congregations any reasonable computation would hardly be possible; but a brief notice of some who have occupied posts of usefulness as pastors and missionaries may be interesting and instructive.

Of ten young men brought up in connection with the congregation who afterwards became ministers in Britain the first in order of time was James Wylie, who began his studies while Mr. Hutton was minister of the congregation. He entered the Theological Hall in 1750, under Professor James Fisher, when one

of his fellow-students was William Kidston, afterwards minister at Stow. Having been licensed to preach, he was called to Kennoway, and to Donachlong, in Ireland. By the Synod he was appointed to Ireland, but for refusing to go he was publicly rebuked. Afterwards he was called to Liddesdale, and to Scone, where, on the 1st January, 1755, he was ordained as first minister of that congregation. He died in 1785, in the 31st year of his ministry. In the Appendix to the Life of Fisher, by Dr. John Brown, it is said "he was understood to be a good Hebrew scholar."

The next in order of time was James Cowan, whose father was a member of Stow congregation. Having finished his studies at the University of Edinburgh, Cowan deserted the Church of his fathers, and became a student in connection with the Church of Scotland. His erratic tendency did not end there, for he went to England, where he was licensed as a preacher by a class of Presbyterian Dissenters at Newcastle-on-Tyne. After preaching for some time in that neighbourhood, he returned to Scotland, where his preaching attracted some friends of the Relief cause in Edinburgh, on whose recommendation he was called as successor to the Rev. Mr. Collier at Colinsburgh. With reluctance, and after some delay, the Presbytery proceeded with the ordination; but against this step the Rev. Mr. Baine of Edinburgh protested to the last, and with good reason, for, in the words of Dr. Struthers, "Mr. Cowan became eventually a thorn in the side of the Relief Church, caused her much pain, and greatly injured her unity, activity, and success." After a chequered career,

Mr. Cowan died on the 15th April, 1794, in the 57th year of his age and the 23d of his ministry. A volume of his sermons was afterwards published.

William Kidston, son of the second minister of Stow, entered the Theological Hall, under Mr. Brown of Haddington, in 1785, and concluded his course under Professor Lawson, who had known him from boyhood, took a warm interest in his studies, admitted him to his close friendship, and favoured him with his choicest counsels. After being licensed to preach, Mr. Kidston speedily received calls to Hawick, Lanark, and Kennoway. He was appointed to Kennoway, the least acceptable of the three in his estimation; but before his settlement another call was received from a congregation in Glasgow. This tended to increase his dislike to Kennoway, and he seems to have spoken disrespectfully of the Synod as well as of the Dunfermline Presbytery connected with the arrangements necessary to his ordination. A letter from Mr. Kidston of Stow to Dr. Husband of Dunfermline did not tend to mollify the Presbytery; and the good offices of Dr. Lawson were necessary to make matters more easy. Ultimately, on the 28th August, 1790, Mr. Kidston was ordained at Kennoway, where he remained only about a year. The congregation of Shuttle Street, now Greyfriars, Glasgow, having become inconveniently numerous, a company of 148 members went off, with consent of the Presbytery, and erected for themselves, in East Campbell Street, a place of worship with 1631 sittings. To this capacious building Mr. Kidston was inducted on the 18th October, 1791; and for sixty years thereafter his great powers were consecrated to the service

of the gospel in the growing western metropolis. He died on the 23d October, 1852, in the 85th year of his age and the 63d of his ministry. In 1815 he obtained as a colleague in the work of his large congregation the Rev. William Brash; and in March, 1851, while both ministers were still alive, a second colleague was obtained in the Rev. John Ker, Alnwick, who became well known as in all respects one of the most able and accomplished orators of his time. The University of Glasgow recognised the great ability and influence of Mr. Kidston by conferring on him, in 1837, the degree of D.D.; and in 1847, at the time of the union with the Relief, he was moderator of the United Presbyterian Synod.

Third in respect of time was Mr. David Paterson, M.A., who, in 1806, was ordained minister of the congregation in Clayport Street, Alnwick. He joined the theological classes under Professor Lawson, at Selkirk, in 1796; and, having been licensed to preach, was called to North Berwick and to Alnwick, where he was ordained. In that quaint Northumbrian town he laboured with zeal and success among an attached and intelligent people till 1843, when, on the 22d November, he died in the 68th year of his age and the 38th of his ministry. He was the author of a volume of sermons, three Discourses on a Future State, a Discourse on Election and Perseverance, and two Discourses to the Young. His successor in the pastorate was the Rev. John Ker.

Another minister from the Stow congregation was Mr. John Clapperton, who, on the 14th April, 1807, was ordained minister of the West congregation, Johnstone, in the county of Renfrew. He laboured

with much acceptance till 1849, when he died on the 28th June, in the 69th year of his age, having been 43 years a minister.

After a long interval the next preacher licensed in connection with the congregation was Mr. Alexander Marshall, who, on the 13th July, 1825, was ordained minister at Kendal. It had been a much-tried congregation; and its difficulties were not yet ended, for, on the 22d January, 1828, their young minister died in the third year of his ministry.

Next came a student of distinguished ability, who, in his day, occupied more than one influential position with credit and success, but was always considered capable of more than he actually accomplished. John Taylor was born in 1801 at the upland farm of Overshiels, in the parish of Stow, and was brought up in connection with the congregation in the time of Mr. Kidston and Mr. Hay. His father, Thomas Taylor, tenant in Overshiels, was ordained to the eldership in 1795, along with Thomas Darling, tenant in Middletown, and James Lees, weaver in Crosslee; and for upwards of forty years was regular in attendance on meetings of session. In 1829, the last session of the Theological Hall at Selkirk, the year of Dr. Lawson's decease, Mr. Taylor was entered as a student, but prosecuted his course leisurely, and included within it the classes necessary to a medical qualification. Having obtained license as a preacher, he was called to Lockerbie and to Auchtermuchty, where, on the 15th August, 1827, he was ordained as fourth minister of the congregation. Among the respectable and intelligent feuars of that ancient burgh he speedily acquired great influence. He was

particularly well informed on public questions which were emerging in the early years of his ministry, and in which the sturdy burghers of Fifeshire towns have been always much interested. For upwards of twenty years he laboured faithfully as a Christian minister, building up a solid reputation for scholarly attainments, combined with clear and lofty thoughts, and when, in 1850, the Mission Board was asked to furnish a Professor of Theology for Canada, he was at once recognised as eminently qualified for the position. At the union of Presbyterian Churches in Canada in 1860 he returned to Scotland, becoming afterwards minister of a new congregation at Busby, in Renfrewshire. Afterwards he lived in retirement at Morningside, Edinburgh, and there, on the 30th October, 1880, he died in the 79th year of his age. While in Canada he received the degree of D.D. from the University of Edinburgh; and in his closing years the 50th anniversary of his ordination was duly honoured. He was then presented with an address and valuable pieces of silver plate by members of the United Presbyterian Church, and friends of civil and religious liberty, who had long admired him as a most estimable man, who had done valuable service to the truth in this country and in Canada.

Robert Scott, also from the congregation of Stow, was, on the 22d April, 1828, ordained at Burghead, on the Moray Firth, but died on the 14th December the same year, having been only eight months a minister. Next in succession was Robert Redpath, M.A., who, on the 21st October, 1828, was ordained at Edenshead; but was, on the 2d November, 1831, translated to Wells Street, London, where he had a

long and useful career. Another preacher ordained as pastor of a congregation in this country was Andrew Baillie, who, on the 28th October, 1861, became the first minister at Ollabery, in Zetland, where he did good work in organizing a new cause, but in 1867 demitted his charge, and became minister at Ebenezer, Jamaica.

Of students connected with the congregation who did not remain attached to the Church of their fathers the most distinguished was John Lee, afterwards D.D., M.D., Principal of the University of Edinburgh, one of the clerks of the General Assembly, one of the Deans of the Chapel Royal, and Professor of Divinity in the University. Born at Torwoodlee Mains, his preliminary education was obtained at Caddonlee School, where the celebrated Dr. John Leyden was for some time assistant teacher. After a classical education in the University of Edinburgh, Mr. Lee entered the Theological Hall in 1797 as a student under Dr. Lawson. Nineteen students entered in that year; but only seven of them became ministers under the Associate Synod, one of whom was the Rev. Andrew Marshall, D.D., LL.D., Kirkintilloch. Three took to secular callings, one died while a probationer, some joined other denominations, and at least three went over to the Establishment. One of these was Robert Phin, afterwards minister at Wick, and father of the Rev. Kenneth M. Phin, D.D.; another was John Lee. In 1800 he became acquainted with John Brown, afterwards minister of Broughton Place, and Professor of Exegetical Theology to the United Presbyterian Church; and though their course in life diverged, the old feeling of mutual

esteem remained without change. Student life is eminently bright and hopeful, the corroding cares and depressing difficulties of life are all untried, and joyous merriment often varies the monotony of grinding study. To those who knew Dr. John Lee only under the sobering influences of massive learning and about seventy years it was hardly conceivable that his boyhood could be particularly bright, yet so it was according to accounts. In a social gathering the students amused themselves writing imaginary epitaphs on each other; and it is said that John Brown was responsible for the following:—

> "Here lies John Lee, who died laughin';
> Reader, this says to thee, Beware of daffin'."

For breaking up existing associations there may be sometimes sufficient reason; but the happiness expected therefrom is often not realized, and John Lee is said to have suffered from a sense of isolation after his change. To the question, "Well, John, are you happy in your new connection?" he is said to have answered, "I have no connection." Others who began a theological course, but did not go forward to the ministry, were Andrew Mercer, who entered the Hall in 1796, but afterwards became a designer of patterns in Dunfermline, where he died in 1842, having written a volume of poems and a History of Dunfermline; James S. Kidston, son of the Stow minister, who began to study theology in 1800, but became a teacher in Glasgow, where he died; and Robert Lee, who became a student in 1809, but took to medicine, and practised as a physician in London.

In respect of missionary work, the congregation of Stow has a record equalled by few churches even of

much larger dimensions. From 1836 onward they contributed regularly to missionary and benevolent objects, and it has been calculated that, including the year 1888, a total of £4223 8s 8d was subscribed for such purposes. Even more conspicuous has been the zeal of members in respect of personal effort. As mentioned by the Rev. John Wilson at the ter-jubilee soiree, "From this congregation have gone forth young men and women to some of the most important missionary appointments, and to the most deadly clime of our foreign mission field. No fewer than five connected with this congregation laid down their lives for Old Calabar alone, after a short period of labour. Some of the earliest mission graves in that dark and unhealthy land belong to Stow. There is the grave of Mary Stewart of Brockhouse, wife of Dr. W. C. Thomson, and the grave of Mary Cowan, wife of the Rev. Zerub Baillie, and their little Willie; while the two Baillies, John and Zerub, and Dr. W. C. Thomson came home with shattered constitutions to die." Besides these missionaries in recent years there were at an earlier date the Rev. David Paterson, who, in 1785, was sent to Nova Scotia; the Rev. M. Allan, who also went thither; the Rev. John Cowan and Mrs. Cowan, the Rev. James Paterson and Mrs. Paterson, the Rev. Mr. Welch and Mrs. Welch, and the Rev. Andrew Baillie, all of whom went to Jamaica; the Rev. Dr. John Taylor, previously mentioned, who went to Canada; the Rev. Walter Inglis, from Fala congregation, who went to South Africa, thence to Canada; and the Rev. Mr. Macallister—in all, says Mr. Wilson, "Seventeen missionaries, male and female, linking this congregation closely to different parts of the foreign mission field."

Interesting stories are told regarding elders in the congregation, who were usually disposed to magnify their office, and do their utmost according to their light for the advancement of the truth. In early days no time or trouble was spared so that the duties, which were much more exacting than they now are, might be rightly discharged. Applicants for membership were obliged to satisfy the elder before coming to converse with the minister, and some have confessed that the elder was more hard to please than the minister. There have been eight precentors during the congregational history, and six church officers. Regarding one of these a story is current. A stranger had officiated as preacher one day, and the beadle was asked on Monday how he liked the minister. His reply was, "Grand! he was vera mindfu' o' me in the pulpit yesterday." "Mindfu' o' you," said his neighbour, "I didna hear him mention you." "Oh, yes!" said the consequential officer, "he didna mention ony names, but d'ye no' mind hoo fervently he prayed for him on whom the great burden o' this day's wark is laid?"

The congregational property is now very valuable. A commodious church has been erected at a cost of £2300, and is absolutely free of debt. Of the required amount £100 was received from the Ferguson bequest, £140 from a legacy by Mr. Peake, Craigend, while a sum of £200 was obtained from the sale of the old church. The opening collections realized £243, and the balance was collected from members and their friends in little more than a year. The church is seated for 500, and there is a spire 110 feet high, with a bell presented by Mr. James Marshall of Craig-

end, said to be one of the sweetest-toned and best of its kind. On the 21st August, 1871, the foundation-stone was laid by Mr. Thomas Darling, Ashlea, to whom a silver trowel was presented in commemoration of the event. The new building was opened on the 30th July, 1872, by the Rev. Dr. Eadie; and on the following Sabbath the services were conducted by the Rev. J. H. Wilson of the Barclay Free Church, Edinburgh. In 1879 a handsome and commodious manse was erected beside the church at a cost of £1500, derived partly from a legacy by Miss Janet Muir, one of the oldest members of the congregation, and partly from the sale of the old manse. Early in 1890 the church was internally painted, and the property otherwise improved, at a cost of £120; and was re-opened on Sabbath the 9th March by the Rev. Joseph Brown, D.D., Glasgow, who had preached in the old church fifty years before, and had known all the ministers except the first two. The services of the day were begun by the Rev. John Beveridge, who addressed the children on "Bethel" (Genesis xxviii. 16–19), and Dr. Brown gave a most impressive lecture from 1 Samuel xii., on the old prophet testifying of his integrity, and urging the people to fear the Lord. In the evening the church was better filled than it had been for many years, and Dr. Brown's subject was Jonathan's Love for David (2 Samuel i. 26), "Thy love to me was wonderful, passing the love of women." It was a discourse worthy of the occasion and of the preacher.

CHAPTER III.

EARLSTON, 1738.

ON the left bank of the Leader, two miles or thereby from its confluence with the Tweed, nearly opposite the site of Old Melrose, once the home of Aidan and his disciple Cuthbert, afterwards the saint of Lindisfarne, is Earlston, a quiet picturesque township in the county of Berwick. Anciently, it was called Ercildoune, or "The Prospect Hill," a designation plainly suggested by "the black hill of Earlston," a conical peak of peculiar aspect in the neighbourhood, on the flanks of which once flourished the notable "broom o' the Cowdenknowes," now wede away, like other "Flowers o' the Forest." With the distant past Earlston has links of great historic interest, particularly in connection with Thomas the Rhymer. Surrounded with graves, and shaded on warm summer days with green leafy plane trees, is the parish kirk, in the wall of which, on a stone of red sand, are the words—

"Auld Rhymer's race
Lies in this place."

At the east end of the village, beside the rippling stream, is a little estate still known as "Rhymer's Lands;" and on it a fragment overgrown with ivy, with all the characteristic features of an old Scottish

tower, but of small dimensions. There is no reason to doubt that these lands were owned, and this old fortress inhabited, by Thomas of Ercildoune, known also as Thomas the Rhymer. He is believed to have been born about 1219; was undoubtedly alive and in the full blaze of his fame as a poet and prophet in 1286, when King Alexander was killed; and had died or disappeared before 1299, for in that year the lands were transferred by his son to the Trinity House of Soltre. Apart from tradition, the fame of Thomas rests on the metrical romance of Sir Tristrem, a production supposed to have been lost till a copy of it was discovered in 1804, and published with a critical introduction and notes by Sir Walter Scott. So little value did Constable the publisher set on this production that he printed only 150 copies; and though the romance has been often since republished, its merits are not great. The composition is interesting chiefly as a proof that the English language as a vehicle of literary discourse existed in Scotland at least a quarter of a century before Chaucer, the "father of English poetry," was born.

As a prophet Thomas has always been regarded with great respect in the south-eastern counties of Scotland. In this capacity he is mentioned by such writers as Fordoun, Barbour, Wyntoun, and Blind Harry, as well as by Hector Boece, by whom his alleged prediction of the king's death is given in detail. According to this account, the Earl of March, probably in view of some hunting expedition, asked what weather would be on the morrow, to which Thomas answered that "On the morrow, afore noon, sall blaw the greatest wynd that ever was heard

afore in Scotland." Next day dawned without "ony din or tempest," on which the Earl sent for Thomas, and upbraided the prophet for his want of skill. To this Thomas made little answer, but said, "Noon is not yet gane;" and "incontinent a man cam to the yet schawing that the king was slane." This was at once interpreted as "the wynd that sall blaw to the gret calamity and truble of all Scotland." The historian judiciously adds, "This Thomas was ane man of grit admiration to the people, and schaw sindry things as they fell; howbeit, they were aye hid under obscure wordis."

In 1738, while the process against the four Secession Fathers was still unfinished, a number of persons resident in Earlston withdrew from the Church, and acceded to the Associate Presbytery. For many years previous to 1730 the parish minister of Earlston was Dr. John Gowdie, a man of some note in his generation. Born in 1682, and licensed as a preacher on the 27th January, 1702, he was, on the 9th August, 1704, ordained minister at Earlston. In the same Synod with him, but in a different Presbytery, was Thomas Boston, with whom, in 1712, he concurred on the subject of the Abjuration Oath, then under discussion in the Synod. With grateful feeling Boston wrote in his diary, "I had from that time a particular regard for Mr. John Gowdie, minister at Earlston, a grave and learned man, upon the account of his candour and ingenuity, though joined with principles very contrary to mine." The good minister of Ettrick was glad to see "the man dealing plainly and candidly according to his light;" but on the subject of "preaching catechetical doctrine" his light

was little better than darkness, and Boston had "an occasional encounter" with him in presence of the Synod. The minister of Earlston, having mentioned that he had "gone cursorily over the ten commands, as judging that best for the case of the people," Boston declared plainly before them all that he was of quite another mind, "the fullest unfolding of the holy commandments being necessary to discover the need of Christ both to saints and sinners." As a general observation he adds, "I have always observed narrow thoughts of the doctrine of grace to be accompanied with narrow thoughts of the extent of the holy law."

On the 2d June, 1730, Dr. Gowdie was translated to Lady Yester's Church, Edinburgh, and three years afterwards was appointed Professor of Divinity in the University. In 1733 he was moderator of the General Assembly; and when, in the November Commission, the question was put with reference to Ebenezer Erskine and his brethren, "Proceed to a higher censure than suspension or not?" it was carried "Proceed" by his casting vote as chairman, on which account he incurred a good deal of odium. He became Principal of the University in 1754; and survived till 1762, when he died in the 80th year of his age and the 59th of his ministry. In Bower's "History of the University," it is said "he was generally esteemed a man of moderate abilities, but very attentive to the discharge of his academical duties." His wife, Anne, eldest daughter of Walter Ker of Littledean, survived her husband two years. A son, John, licensed on the 23d October, 1728, was, on the 15th October, 1730, ordained as successor to his father

at Earlston; and for him, in 1736, a new church was erected. He also had a son, John, licensed on the 5th August, 1760; and it was noticed as remarkable that on one day the John Gowdies of three generations all officiated in the church at Earlston; but before a twelvemonth had elapsed the eldest and the youngest had been carried to the grave. The second John Gowdie died in London on the 6th June, 1777, in the 70th year of his age and the 47th of his ministry.

To some parishioners the ministrations of Mr. Gowdie were not acceptable; and, in October, 1739, when Mr. John Hunter was ordained minister of Gateshaw and Stitchel, the Seceders at Earlston were included in his extensive congregation. Stitchel was nine miles distant from Earlston, and service was held there only every third Sabbath, the other days being occupied at Gateshaw, an arrangement that could be tolerated only while preachers could not be obtained. In 1746, when there was no minister at Stitchel, the people of Earlston petitioned for a disjunction and a distinct organization for themselves; but preachers were still scarce, and a committee was appointed to meet with the people and make this explanation. Still they were not satisfied; and the sturdy feuars of Earlston, impressed with the notion that their village formed a convenient centre for a meeting-house, continued to press their demand. Meanwhile, in 1747, the breach in the Synod occurred, and the people of Earlston went with the Anti-Burghers, while those in Stitchel were chiefly, but not all, Burghers; and there were a few Anti-Burghers in Kelso. It was agreed by the Presbytery to grant

supply of sermon to Earlston, Kelso, and Hume, near Stitchel, on alternate Sabbaths; but Kelso was soon dropped, and, in the summer of 1750, the Anti-Burghers of Earlston had the satisfaction of being organized as a distinct congregation.

A local habitation for the infant society could not easily be obtained. The superior of the village, and the chief landowner in the neighbourhood, was Mr. Baillie of Mellerstain; but neither he nor any other proprietor would grant a site or facilities for obtaining building materials. Not to be hindered by little difficulties, the people found materials, and one of themselves, John Burnet, a "cowan" or builder by trade, erected a place of worship on his own little property. It was constructed of stone and clay, thatched with straw, in the regular form of a church, with galleries and accommodation for about 400 people. The church was built by Mr. Burnet himself, chiefly with his own hands; and for it he charged the congregation a small yearly rent, but previous to his death made it over to them for the moderate price of £40 sterling.

Having thus far realized their wishes, the good people did not rest till they had obtained a pastor of their own; and the object of their choice was Mr. John Dalziel. He was born at Courtlan, near Hawthornden, in 1725, and his preliminary education was obtained at the Grammar School of Dalkeith, then in high repute as an educational establishment. John Leslie, who was considered one of the ablest teachers in Scotland, was head master, and under him William Robertson, afterwards Principal of Edinburgh University, was a pupil for two years previous to 1733

John Dalziel was then eight years old, and the two may have been fellow-pupils; certainly they both studied under one eminent master. After the usual course at the University of Edinburgh, Mr. Dalziel, in 1746, entered the Theological Hall of the Associate Synod, under the Rev. Alexander Moncrieff. Ten students began their course in that year, one of whom was Mr. James Erskine, afterwards colleague to his uncle Ebenezer at Stirling; and another was Mr. Robert Shirra, afterwards of Bethelfield, Kirkcaldy. At the breach in 1747 Mr. Dalziel adhered to the Anti-Burghers, and was connected with Nicolson Street, Edinburgh, the congregation of which Mr. Adam Gib was minister. In 1749 he was taken on trials for license; and in May, 1750, the Presbytery appointed him to deliver a homily on the 17th July at Gateshall, where a special meeting of Presbytery was to be held.

It is interesting to notice, as we can do, with the help of the minutes, how this special meeting came about. The central event was a communion at Gateshaw on Sabbath the 15th July, when the Rev. James Scott was to be assisted by the Rev. Messrs. Archibald of Haddington and Murray of Lockerbie. It was arranged that on Wednesday the 11th Mr. Archibald should interrupt his journey to Gateshaw, and preach at Hume; while Mr. Murray, going homeward, should preach on the 18th at Jedburgh. On Tuesday the 17th, after the sacramental services were over, but before the brethren separated, a meeting of Presbytery was held. They met "in the new church" at 10 A.M., when there were present Mr. George Murray, moderator, with Messrs. James Scott,

John Whyte, and Robert Archibald, ministers, and John Quarrie, from the session of Gateshaw, ruling elder. As the clerk was absent, Mr. Archibald was requested to act in his stead. The only apparent business was to hear a "homily" from Mr. John Dalziel, and appoint farther trials for him; and to deliver that homily Mr. Dalziel must have travelled from Hawthornden, over hill and dale, across the Tweed and the Teviot, into the sequestered valley of the Cayle, among the grassy Border hills. Possibly he was one of a little company of pilgrims who had travelled from Edinburgh and its neighbourhood to enjoy the communion services among the silent hills; at all events, the homily was delivered and sustained; and the 6th verse of Jude was prescribed for an exercise, with additions, to be delivered at next ordinary meeting of the Presbytery. This "exercise" was sustained on the 8th August "in Mr. Gib's house at Bristo," Edinburgh; and having, on the 27th September, completed his trials by giving a lecture and a sermon, he was duly licensed as a preacher.

Two months afterwards, on the 27th November, 1750, the congregation at Earlston applied for one to moderate in a call; and the Rev. James Scott was appointed to this duty "on Wednesday the 2d January next." He reported on the 6th February, 1751, that Mr. John Dalziel had been unanimously chosen; and a call signed by 64 members, together with a paper of concurrence, having six names attached, was laid on the table. Doubtless the Christian people were inclined to chide the Presbytery for delay; but the proceedings were conducted with great deliberation, and in strict conformity with

regulations existing in connection with the Church of Scotland. The call was sustained, trials were prescribed, which were satisfactorily completed on the 24th May; and the 17th July was fixed for the ordination, the edict to be served on a fast-day to be held at Earlston on the 5th of June.

With Anti-Burghers in the Lammermuir district of Berwickshire the 16th and 17th July, 1751, were days to be long remembered. On the 16th the Presbytery met at ten o'clock, in the house of the Rev. John Whyte, Duns, with a view to induct the Rev. D. Wilson of Pathhead, Kirkcaldy, to the congregation of Bow Lane, London. The redoubtable champion, Adam Gib himself, was moderator; and with him were present Messrs. James Scott, Gateshaw; John Whyte, Duns; and Robert Archibald, Haddington, with William Knox, Duns, ruling elder. From Bow Lane were present Abraham Gray, one of the elders, and James Millar, a member of the congregation. Public worship was begun by Mr. Scott with praise, prayer, and a sermon from 1 Thessalonians v. 17; and after praise and prayer the admission sermon was preached from Genesis ix. 27 by Mr. Gib. Prayer was then offered for the Lord's countenance and blessing on the solemn work of induction; and Mr. Wilson was set apart to the ministry of the congregation in London. An exhortation was then addressed to the minister and to the commissioners, and, after praise, before the blessing was pronounced, the commissioners were desired to give Mr. Wilson the right hand of fellowship. The Presbytery having retired from the church to Mr. Whyte's house, Mr. Wilson took his seat as a member of the

court, and as minister of the London congregation. It was reported by Mr. Scott that he had moderated in a call at Newcastle, which turned out in favour of Mr. Alexander Nimmo. The call was sustained, but as Mr. Nimmo was in London procedure was deferred till his return. The Presbytery adjourned till eight o'clock at night, and then met again; all the members were present except Mr. Scott and William Knox. Andrew Arnot and James Kay delivered homilies as part of trials for license, which were sustained, and exercises were appointed. Thereafter the court adjourned, to meet next morning at ten o'clock at Earlston, 17 miles distant. In the early hours of that July forenoon, and doubtless under the guidance of Mr. Whyte, who, as minister of the district, knew the best roads, the cavalcade would proceed westward past Greenlaw, the county town, wending their way among moors and mosses, skirting the great peat moss of Gordon, and now mingling in the crowds that were gathering in from hillside cottages and weaving hamlets till, as the hour of meeting approached, they reached Earlston, the great centre of attraction for the day.

Doubtless there was a great gathering of people, but no record of the day's work remains except the brief Presbytery minutes. At ten o'clock the brethren met in the house of some one whose name is left blank in the record; and their illustrious leader, Mr. Gib himself, as moderator, constituted the meeting with prayer. With him were present Messrs. James Scott, John Whyte, Robert Archibald, and D. Wilson, ministers, and John Quarrie, ruling elder. The public service was begun by Mr. Whyte with

praise and prayer, followed by a sermon from Isaiah lvii. 18, "I will restore comfort to him and to his mourners." After praise and prayer, the Rev. James Scott then preached the ordination sermon from Acts xx. 27, "For I have not shunned to declare unto you all the counsel of God." Then Mr. Scott proceeded to the work of ordination, beginning with prayer for the divine countenance and blessing on the solemn service; thereafter giving a narrative of the proceedings leading up to the settlement, inducting the young minister to his appointed work, and concluding with an exhortation to minister and people. Before the benediction was pronounced, it was intimated that members of the congregation would have an opportunity of taking their minister by the hand, which was accordingly done. An afternoon service was begun with praise and prayer by Mr. Gib, in place of Mr. Murray of Lockerbie, who was absent; and the sermon was preached from Proverbs i. 23, "I will make known my words unto you." The public services were closed with praise, prayer, and the benediction; and the Presbytery adjourned to their place of meeting, where Mr. Dalziel took his place as a member of the court. At the same meeting a petition was presented from people in Gattonside, near Melrose, craving to be received under Mr. Dalziel's ministry; and one from Hume asking that he be allowed to preach there every third Sabbath, otherwise that Hume be made a separate congregation. This business was deferred, but afterwards the request from Gattonside was granted.

The parish of Earlston, which has now a population of 1767, had only about 1197 at the time of Mr.

Dalziel's ordination; but members of his congregation were gathered from a wide area. According to Presbyterial arrangement, the congregational bounds extended to the Water of Eden, including East Gordon and Wedderlie on the east and north, and from East Gordon by the Water of Eden to Nenthorn, and on the south to the Tweed, upward to Galashiels, including also Newstead, on the south side of the river. The contiguous congregations were Midlem on the south, Hume to the eastward, and Duns and Lauder on the north. The village included about forty feuars or portioners, a class of people then very numerous in the district, and generally conspicuous for intelligence, combined with sturdy independence. Nor was the locality undesirable as a place of residence. Though quite 30 miles from Edinburgh, that was not, in those days, considered more than a walking or easy riding distance; and it was the centre of a grain-growing district in constant communication with the meal market at Dalkeith. Near the village, at the base of the Black Hill, and on the left bank of the Leader, was Cowdenknowes, an old fortress of the Homes, in which Queen Mary rested for a night on her way to Jedburgh. Part of the old building still remains; and near it has been erected a dwelling more in accordance with modern tastes, and finely situated among ornamental trees. On the other side of the village, picturesquely situated near the Leader, is Carolside, now a residence of Lord and Lady Reay. In the time of Mr. Dalziel it was a small unpretending place, which had for generations been occupied by a family named Lauder. The last laird of that name lived much in Edinburgh, and was

so conspicuous in the style of his dress as to be generally designated Beau Lauder. Any day in his old age he might be seen walking along the streets, surrounded with a crowd of boys, a very old man with a cocked hat, a gold-headed cane, scarlet coat, lace ruffles, embroidered waistcoat, satin shorts, white silk stockings, and on his shoes gold buckles richly set with precious stones. He came to a sad end, having sunk into a condition so helpless that he was burned to death sitting in his chair.

In the village there were men with marked peculiarities. One of these, James Blaikie, portioner, had died on the 23d June, 1749, two years before Mr. Dalziel's ordination. He was, by occupation, a joiner, and lived at Craigsford, on the west side of the Leader, directly opposite, and about two hundred yards distant from the Rhymer's Tower. Besides a cottage of uncommon neatness, he had a workshop, a saw-pit, and an orchard, which he kept beautifully trim. All traces of building have disappeared, but the spot is still marked by some old ash trees that grew round the little property. In 1724, when only 48 years of age, James Blaikie became "mindful of death," and, with a view to perpetuate this feeling, had a grave dug in his garden, a tombstone erected over it, and a coffin always in readiness. On the stone was the following inscription:—"Here is the throuch and place designed for the body of James Blaikie, wright in Craigsfoord, and Marion Sclater, his spouse; built by himself; wishing that God, in whose hand my life is, may raise me up by the greatness of His power to a glorious resurrection; that this stone when I view it may mind me of death and eternity,

and the dreadful torments which the wicked endure. Oh, that God may enable me to have some taste of the sweet enjoyment of His presence, that my soul may be filled with love to Him, who is altogether lovely; that I may go through the valley of the shadow of death, leaning on Him in whom all my hope is; so strengthen Thou me, O Lord, who have done to me great things, more than I can express." From that date till his death, twenty-five years afterwards, Blaikie performed his morning and evening devotions at the open grave, and, when working at a distance, would walk miles to spend his hour of prayer at the consecrated spot. As a rule, he had a coffin ready for his body; but on any demand for such an article did not hesitate to sell it, and forthwith made another. The poet Young writes of "a slow sudden death," and something like this overtook James Blaikie, for after twenty-five years of habitual readiness his last illness found him with no coffin ready, and he was mortified to find that other hands must prepare the last receptacle for his dust. Blaikie was a man of great bodily strength, and an excellent workman. With hard labour and economical habits he had accumulated some money, which he kept in gold under lock and key. On the approach of death he requested an attendant to bring out the gold on a "wecht," and allow him to continue fingering the guineas while life was ebbing away. His body was laid in the grave where his wife, Marion Sclater, had been laid two years before.

For the task of organizing a congregation of Anti-Burghers in Earlston, Mr. Dalziel was thoroughly qualified. With a well-cultivated mind, a fine musical

taste, and a gentlemanly bearing, he had likewise unbending rectitude of character. Trained under such masters in Israel as Adam Gib and Alexander Moncrieff, it is not surprising that he should grow up a sturdy, earnest, powerful theologian. His discourses were massive expositions of the truth, in a style conspicuous for persuasive reasoning, sometimes varied with quaint illustrations suited to people living in a rural district. Thus, in shewing the impossibility of an unrenewed mind rising to any spiritual excellence, he is reported to have said it would be equally easy for a sheep to perch on the top of a whin bush and whistle like a mavis. As might be expected of one who enjoyed close fellowship with Adam Gib, he had something of the austerity that characterised the Old Testament prophets. In controversy with the Burghers he did not hesitate to measure swords with Mr. John Brown of Haddington; and when, some years after his settlement, a Relief Church was opened in the west end of Earlston he cautioned his people against even occasional hearing, telling them to "beware of the dark cloud in the west." Anything like shirking duty he could not tolerate. At an election of elders two brothers who had been chosen refused to accept office, and remained seated when their names were read out in presence of the congregation. In a stern voice the minister said, "You have been called by this congregation to serve God in the eldership, and you have refused; for so doing the wind will blow in your faces all your days." Doubtless Mr. Dalziel knew the men, and had some reason for so speaking; at all events, it is said the brothers never afterwards prospered.

Previous to the ordination of Mr. Dalziel, George Pringle, indweller in Earlston; Andrew Davidson, tenant of Purveshall; and John Burnet, wright in Earlston, had been provisionally ordained as elders, and on the 4th October a meeting of session was held. It was agreed that the number of elders be increased; and intimation was made from the pulpit that the congregation should, in the fellowship meetings, look out suitable men with a view to public nomination. On the 26th October a congregational meeting was held, at which John Shillinglaw, tenant in Earlston; George Young, wright in Ligertwood; James Melrose, weaver in Huntlywood; James Brown, mealmonger in Fans; George Crooks, weaver in Smailholm; James Roger, shoemaker in Redpath, were chosen, together with James Turner, an elder in Stow congregation, who lived at Gattonside, a district lately annexed to the congregation of Earlston. Thus numerically strengthened, the session entered on the work of discipline. On the 15th December one Thomas Fraser, a member of the congregation, compeared in answer to a citation, and admitted that in discussion on a Lord's day he had behaved in an uncivil and impertinent manner to a person of different religious principles, though he designed the person no harm thereby. It was unanimously agreed that he should be rebuked for this offensive conduct, "the which was accordingly done, and the said Thomas dismissed with suitable exhortations."

On the 26th of December the session had a forenoon and an afternoon sitting. In the afternoon the business was concerning John Douglas, "the kirk officer," who was charged with "scandalous and un-

christian behaviour at a public wedding in the place." In answer to questions, the said John admitted that he was "guilty of some extravagancy in speech and some other impertinent behaviour," but that he was guilty of cursing and swearing, as alleged in common report, he utterly denied. Evidence was called, when "three credible witnesses" concurred in justifying him from the latter charge. This was accepted as "legal evidence as to that particular;" but, on the ground of his own confession, it was agreed that he be publicly rebuked in the face of the congregation, while, at the same time, he should be similarly vindicated from the charge found not proven. All this was done on the 29th December.

Some of the charges brought before the session would now be considered very trivial. On the 28th June, 1752, John Burnet and George Young, elders, acknowledged their sin in taking the mason oath, and desired their confession to be marked accordingly. Margaret Brydon acknowledged her sin in "embarguing with the separating brethren," and was rebuked. A woman named Mills was charged with the sin of promiscuous dancing, after having been previously rebuked for the same offence; and this case was delayed. On the 9th April, 1752, James Sanderson acknowledged his fault, and was rebuked, for being married by the parish minister in the absence of Mr. Dalziel. His wife was afterwards rebuked for the same offence. On the 6th October, 1753, the session "having been informed that Thomas Wight had given offence in hearing Mr. Innes marry a pair of folk, was called in, and admonished for his irregular practice." The minister in this case was

the Rev. James Innes, Mertoun, who was in all respects an estimable pastor. His son became minister of Gifford, and his grandson, William Innes, D.D., was associated with the Haldanes in the great religious movement initiated by them toward the close of the eighteenth century. If ministers were responsible for inculcating such narrow views, the people were very apt pupils. On communion occasions at Earlston strangers were in the habit of coming from Gateshaw, Kelso, Peebles, and even from Bo'ness, on the Forth, and they remained over all the "preaching days." On one occasion Mr. Gowdie, the parish minister, had lent his barn for the accommodation of such visitors, and some had found shelter therein, but having learned that it belonged to the parish minister, they all decamped.

In certain cases there were complications that must have taxed the skill of a young minister, even though he was sustained by sagacious elders. James Fairbairn, indweller in Fans, entered a complaint against John Hog, smith there, for injuring his wife's character by alleging a charge of drunkenness against her on a certain occasion; and to this was added a charge against the Praying Society, of which both were members, for not allowing him adequate facilities for disproving the charge. After prolonged inquiry, it was found by the session that the "adequate satisfaction" claimed from the Society was "vastly irregular," that James Fairbairn had "unreasonably dissented from the Society, arrogating to himself a power in dictating rules of government in the Society subversive of Presbyterial forms, and had persisted in the justification of his conduct." It was

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thereupon agreed that "the cause should be suspended, and that the said James be exhorted to lay the whole matter before the Lord, and that he should seek direction and leading that in the use of means he might be brought to an acknowledgment, and the affair happily issued." Thomas Fairbairn was, on the 2d May, 1754, charged with slander and calumny against John Burnet, a member of session; as also with behaving in "a most arrogant and audacious manner" at a previous meeting of session. He now admitted that he had wrongously injured the character of John Burnet, and had been in a passion at the last meeting of session, acknowledging his whole conduct in both cases to have been sinful and dishonouring to God. He was consequently rebuked, and "the affair dismissed."

It is gratifying to observe that cases of flagrant sin brought before the session were comparatively few, while strict attention was given to religious ordinances. On the 10th July, 1752, the National Covenant of Scotland and the Solemn League and Covenant of the three nations was subscribed by 156 members of the congregation, and in June, 1753, these covenants were renewed. From other sources information can be gathered illustrative of the general good conduct of the community. Fifteen years after the ordination of Mr. Dalziel, on the 1st January, 1766, Alexander Waugh, afterwards Dr. Waugh of London, came to attend the Grammar School at Earlston. His parents belonged to the Burgher congregation at Stitchel, of which he subsequently became a member, and there is no evidence that he had any intercourse with Mr. Dalziel; but his testimony

is valuable to the simple and innocent manners of the place, the regard to the duties of religion which was universal, and the romantic scenery of the district, which, he says, "brought advantages to my heart which in many other places were not to be expected." With fond regret he looked back long afterwards on "the manners of that happy village;" and with reverent regard he said of the teacher, "The care which the worthy master took of us, his joy at our proficiency, and his uneasiness at our sloth, were truly parental." One of Waugh's chief companions was John Anderson, "a young man of the gentlest manners, and of unassuming piety," one of whose brothers became afterwards a surgeon in Selkirk, and the father of Mrs. Mungo Park, as well as of another Dr. Anderson. After the public services of the sanctuary were over the two friends would often wander among the broom of the Cowdenknowes, holding sweet Christian fellowship, and, on their knees, in succession, lifting up their hearts to God for pardon, for knowledge, and for the new creation of His image in the soul. John Anderson died of consumption, and a sister, having through solicitude about her brother caught the disorder, was laid by his side ten days after his interment. Regarding her Alexander Waugh wrote:—"If ever piety and mildness of soul, with most becoming softness, inhabited a female form, it was in the form of that excellent young woman. Through solicitude about her brother she caught his disorder. They were lovely in their lives, and in their deaths they were not divided. They were the boast of the village. Their memory is still fragrant; reproach could not sully their fair character. I do

not remember an enemy they ever had. Their religion was truly like apples of gold in pictures of silver."

Among these admirable Christian people Mr. Dalziel spent his long life of pastoral activity, and doubtless contributed in no small measure to build up a congregation animated by thorough Christian principle. In respect of financial affairs it was a day of small things, but in every department matters were honestly and honourably managed. Among the congregational books still extant is one containing the income from seat rents and the outlays connected therewith from the year 1777 onward. These funds were in charge of the managers, whereas the weekly collections were controlled by the session. The first entry is "a balance of accounts from a former book," now lost, amounting to £4 3s 1½d, and the second is 6s 4d for "the price of this book." Collectors apparently took charge of different districts of the congregation, and not divisions of the church, as in later times; but the money was taken and handed to the Treasurer half-yearly, as at present. The total amount was less than £40 a-year, which was insufficient to pay the minister's stipend; but it was reinforced from the weekly collections, which were retained by the session. Thus, on the 3d September, 1777, there was "received from the Collection Book a balance of £12 15s 7d;" and again a sum of £8 was received in February next year. The payments were chiefly to the minister in the form of stipend, rent of house and glebe, and taxes. In 1777 there was a payment of £15 of stipend on the 3d March, £3 on the 19th May, £8 on the 2d July, £10 on the 22d September, and

£12 on the 1st December, being £48 in all. There was paid a sum of £6 9s for rent of glebe, and £1 16s for the rent of the manse, apparently for a whole year. The poor rate amounted to 3½d; and a payment of 5s was made for window tax. To the Widows' Fund a sum of 10s 6d was paid by the congregation. There was a half-yearly payment of 10s 6d to John Burnet for "rent of the meeting-house;" but, on the other hand, Mr. Burnet seems to have paid 4s 6d for a seat in his own house. In 1778 there was a charge of £1 10s 6d for covering the pulpit with green cloth; and, in March the same year, a sum of £2 was paid "for labouring the glebe." Among small items indicating great financial exactness may be noticed 4½d for nails and 6d for "some expenses." In 1779 and 1780 certain outlays were incurred about the property, including 2d and 7d to Hendrie Richardson "for making and mending locks and snecks;" also 2½d for nails, 9d for "postage of a letter," and 6d for "a lock for Mr. Dalziel's stable door." For work at the manse, 17½ days, and some work done at the meeting-house, John Burnet was paid £1 0s 5d; and two men were paid 8s 8d for 26 cart-loads of divots at 4d each load. In 1780 Mr. Dalziel was allowed 10s for Synod expenses and £1 for going to Newcastle. On the 2d August, 1786, there was paid 10s 6d to "James Ker for wood to be furms to the communion tables." Every year the accounts were carefully audited, and a balance found either for or against the congregation: in 1781 it was exactly straight.

On the 20th September, 1754, Mr. Dalziel was married to Mary, daughter of James Beatson, Esq. of Mawhill, a small estate near Kinross; and they had

a family of sons and daughters. The manse, rented at £1 16s, could not be a very spacious abode for the minister and his young wife. Apparently it was repaired every season before winter began; and, on the 27th November, 1788, there was a payment by the congregation of £1 1s 6d to John Carter for straw, besides 10s to Robert Watt for ten days' thatching. Till 1785 there were apparently no carpets in the manse, a state of matters not uncommon at that time, even in highly respectable houses; but in that year an expenditure of £4 8s 8d was incurred for "putting on carpets in the minister's house," &c. The minister's family was now growing up, and taking an interest in congregational matters; for, on the 19th July, 1787, "John Dalziel" appears as one of the auditors, along with "John Carter." Soon afterwards John Dalziel, junior, became clerk to the congregation, and kept the books in admirable order; with him John Carter was often associated in congregational work. After 47 years of married life, Mrs. Dalziel died in 1801, and on the 22d October her decease was thus recorded in the Edinburgh newspapers:—"Died at Earlston, on the 13th inst., much and justly regretted, Mrs. Mary Beatson, wife of the Rev. Mr. Dalziel, minister of the gospel there." At the same time infirmities increasing on Mr. Dalziel indicated the necessity to obtain a colleague; and the mind of the congregation was fixed on Mr. William Lauder, who was, on the 4th April, 1804, ordained as colleague and successor. Two months afterwards the venerable senior minister died; and on the 9th of June the event was thus recorded:—"Died at Earlston, on the 2d inst., the Rev. Mr. John Dalziel,

in the 79th year of his age and the 53d of his ministry; much and justly regretted."

The eldest son of Mr. Dalziel, previously mentioned, was born on the 31st May, 1755, and was baptized by Mr. Clarkson; other two sons, William and James, died young. There were three daughters, Janet, Christian, and Mary. The surviving son was destined for the ministry; and a maternal uncle, who was minister and patron of Dunbarney, in Perthshire, offered him the reversion of the living, provided he would join the Establishment. To such a proposal Mr. Dalziel, senior, would not listen; and his son thereupon declined to prosecute his studies, and became a legal practitioner in Earlston. On New Year's day, 1813, he died between one and two o'clock, sitting in a chair with a pen in his hand, with which he had been about to sign a summons against the village carrier. In 1796 he had married Agnes Pringle, born January, 1777, and they left eight children, of whom six were daughters, who all lived upwards of 80 years. At each of the first two births there were twins; a boy and a girl each time. The eldest daughter, Agnes, was married in September, 1826, to Dr. Riddell, who was long a successful and intelligent medical practitioner in Earlston; and Jean, the youngest, was married on the 8th July, 1835, to Mr. Ralph Erskine Scott, a much-respected accountant in Edinburgh, grandson of the Rev. James Scott of Gateshaw. The second son, George, who was a member of the well-known legal firm of Gibson-Craig, Dalziel, and Brodie, was married in Edinburgh on the 23d October, 1827, to Miss Pearson, whose brother married another of Mr. Dalziel's

daughters. One of their sons is Sir Charles Pearson, who is consequently a grandson of Mr. John Dalziel, and a great-grandson of the Earlston minister. Thus the characteristic excellences of the Anti-Burgher minister have been reproduced in his descendants, who, in various degrees, have risen to positions of great public usefulness.

William Lauder, who became second minister of Earlston, was born in March, 1772, at Harburn, in the parish of West Calder, Mid-Lothian. His parents, James Lauder and Jane Gowans, were industrious and pious people, who gave their children a good secular education, as well as a thorough Christian training. In early years their son, William, was disposed to follow some mechanical calling; but, at the age of sixteen or seventeen, a crisis in his mental life led to a total change in his future prospects. Meditating with great seriousness on the interests of eternity, and, walking in the fields one day perusing Charnock on "The Divine Attributes," his attention was arrested, a new light dawned on his moral nature, and the infinite grandeur of divine things impressed him in a way that was new and strange. Crying to God with fervent prayer, his whole being passed through a total change; and to that time and place he looked back ever afterwards as the crisis of his spiritual birth. Without hesitation he now dedicated himself to the Christian ministry, a course in which his parents concurred; and, after careful consideration, connected himself with the General Associate or Anti-Burgher Synod, joining the congregation of Mid-Calder, then under the ministry of Mr. M'George. In 1792 he entered the University

of Edinburgh, where, in addition to the usual branches of literature and philosophy, he studied anatomy under Professor Monro. His theological training was obtained from Professor Bruce of Whitburn; and in 1800 he was licensed as a preacher by the Associate Presbytery of Edinburgh.

Having been licensed to preach, Mr. Lauder was selected by the Synod as one of their missionaries to America. From the date of its formation the General Associate Synod had been particularly zealous in disseminating their principles. Not only were congregations greatly multiplied in Scotland, but so early as 1762 they had eighteen ministers in Ireland, under the superintendence of two Presbyteries; they had sent many preachers to English towns, and some to the Isle of Man. In Pennsylvania they had a Presbytery, and in Kentucky, Nova Scotia, and other places congregations had been organized. One great difficulty in the way of conducting these operations arose from the unwillingness of young men to spend their lives amid the forests and swamps of America, then much more difficult of access than it has since become. On the other hand, the Synod maintained its right to send preachers anywhere, and refused to be put off with trivial excuses. Preachers once licensed were regarded as soldiers in the grand army, who were solemnly bound to serve in any part of the world to which they might be destined by their superior officers. In August, 1760, it was enacted that any young men, whether preachers or students, who shall refuse to comply with the appointments of Synod to go and preach the gospel in North America, without having any peculiar difficulties in their case, were not

to expect any farther employment or encouragement from the Synod; and in 1763 it was farther enacted that no probationer who is under an appointment to go to America shall be allowed to be proposed as a candidate in any moderation of a call that may take place in this country.

Anxious to do what was right, Mr. Lauder had signified his acceptance of the appointment, but afterwards withdrew his consent on the ground that his health would not endure the rigours of a foreign climate, and this was certified on medical authority. Such a reason was not considered sufficient, and his licence was suspended for a twelvemonth. After restoration he was banished to remote corners of the Church, and laboured for a year in such places as Caithness and Dublin. After all, he received a unanimous call from the congregation of Earlston; and was destined "to prosecute his ministerial labours in the Arcadia of Scotland, and the rich pastoral and sylvan scenery of Lauderdale." On the day of his ordination the Rev. Mr. Wilson, Ayton, began the services by preaching from the words, "O Timothy, keep that which I have committed to thy trust;" and the service was closed by Mr. Thomson, Belford, whose text was, "I have set watchmen upon thy walls, O Jerusalem." The stipend was fixed at £60 during the life of Mr. Dalziel, but was afterwards increased to £80 a-year.

The pastorate of Mr. Lauder was longer than the average, but was comparatively uneventful. While holding decided convictions regarding the great political and religious questions of the day, he never identified himself with any public movement. His

strength was given to earnest pastoral work. The congregation was widely scattered, so that visiting occupied much time, and in private intercourse largely consisted his excellence as a minister. Of a kindly disposition, with a good amount of general knowledge, a fund of genial anecdotes, and an intimate knowledge of human nature, he could accommodate himself to any circumstances, and diffuse a sense of happiness in any social circle; while, at the same time, he lost no fitting opportunity of giving the conversation a religious turn. His visits to the sick were particularly acceptable. In all the changing circumstances of life he was conspicuous for humility, contentment, unbending integrity, and unfailing confidence in the goodness and faithfulness of a gracious Providence. The writer of an obituary notice at the time of his death says—"He lived above the world, judged of all things by their relation to God and the concerns of eternity, and, from that lofty elevation to which faith elevated him, looked down with a sort of indifference on this world and its puny interests." In 1811 he married Miss Helen Thorburn of Birkenside, near Earlston, and they had three sons and two daughters, all of whom survived both parents, and filled honourable positions.

About ten years previous to his death it became necessary, on account of growing infirmities, that Mr. Lauder should have a colleague, and on the 4th July, 1843, Mr. David Hamilton was ordained as third minister of the congregation. In the same year Mrs. Lauder died; and, in 1850, Mr. Lauder removed to Lilliesleaf, where the last two years of his life were spent, and where he died on the 6th June, 1852, in

the 81st year of his age and the 47th of his ministry. Three months before his death he had a severe rheumatic attack, and it was likewise found that one of his lungs was so much diseased that recovery was hopeless. The announcement was calmly received; he had lived to see all his earthly desires gratified; and could with sincerity adopt the words, "Lord, now lettest Thou Thy servant depart in peace; for mine eyes have seen Thy salvation." On the afternoon of Sabbath the 6th June he departed peacefully, in the certain belief that he was entering into the rest that remaineth for the people of God.

The ministry of Mr. Hamilton was brief, for he died on the 19th February, 1854, in the 44th year of his age and the 11th of his ministry. On the 13th December, 1854, the Rev. Alexander Henderson, formerly of Hexham, was inducted as the fourth minister; but, on the 28th August, 1866, was translated to the East Church, Perth. Under his ministry the congregation at Earlston prospered; and on the 23d July, 1866, when he left, the funds were so satisfactory that a present of money was unanimously voted to him by the congregation "as a token of their regard and respect for him, and with their best wishes for his success in the new sphere he has accepted."

On the 18th June, 1867, Mr. Robert Finlayson, from Muirton, was ordained as fifth minister of the congregation. The stipend was fixed at £120; but before Mr. Finlayson's decease, in 1886, it had risen to £157 10s, with a manse and sacramental expenses. In 1871 negotiations were attempted with a view to union with the West Church of Earlston, but with no

immediate result; and it was agreed to make extensive alterations on the church, taking out the gallery, extending the walls farther back on the lawn, and making other improvements. At a congregational meeting on the 19th June, 1871, it was agreed to make these alterations, the cost of which was estimated at £400; and before the meeting closed a sum of £264 10s was subscribed by fourteen members. Ultimately a sum of £724 4s 3d was expended, and in ten months the church, which had been dark and incommodious, was completely transformed, the whole having been rebuilt, except part of the gables. Formerly the church had stood with its back wall to the street, and, being unrelieved by door or window, had a dull, heavy appearance. On the south or front wall were two windows, and there was a door at each end of the church. By the new arrangement the front wall was made to face the street, was built of white freestone, dressed and made up like rock-work, with a large window in the centre, arched and ornamented at the top. The entrance is by two doors in porches, one on either side of the large window. In the south wall are four windows; and the whole building has a light, comfortable, inviting, and elegant aspect. Internal changes, also, were very complete. The gallery was removed; and to make up for the sitting room thus sacrificed, the south wall was carried 23 feet farther back. A platform for the preacher is reached by four steps from a lower platform, which is raised one foot above the level of the ground floor, and on which are the precentor's desk, communion table, and elders' seat.

The church, as thus renovated, was opened by the

Rev. Joseph Leckie of Ibrox Church, Glasgow, who preached from 2 Corinthians iii. 6, "For the letter killeth, but the spirit giveth life." A collection amounting to £52 was obtained in aid of the building fund. After the services in the church there was a dinner in the Commercial Inn, the Rev. Mr. Finlayson in the chair and Mr. Charles Wilson croupier. Among those present were the Revs. Henry Renton, Kelso; George Robson, Lauder; John Lawson and James Davidson, Selkirk; Young, Lilliesleaf; Mair, Stow; Leckie, Glasgow; Lumgair, Newtown; Cockburn, Hawick; Ferguson, Dalkeith; Dunlop, Edinburgh; and Mair of the Established Church, Earlston. Among laymen were Messrs. Riddel, from America; Carter, Berwick; Hume, Edinburgh; Cockburn, Kelso; and Somervaille of Charlesfield. In the evening a soiree was held in the church, when addresses were delivered by the Rev. Mr. Finlayson, who occupied the chair; and Messrs. Ferguson, Dalkeith; Dunlop, Edinburgh; Mair, Stow; Stevenson, Melrose; and Lumgair, Newtown. With a church thus reconstructed to correspond with modern ideas of comfort and elegance, and with a minister much above the average in respect of ability, a time of prosperity was reasonably expected; but the fair prospect was overcast, and, after a period of weakness, Mr. Finlayson died, after a ministry of nine years.

The West congregation, Earlston, originated about the year 1778, and became connected with the Presbytery of Relief. A meeting of the Established Presbytery of Earlston was held at Lauder on the 5th August, 1777, when the moderator, Mr. Alexander

Duncan, Gordon, reported that having learned that Mr. John Gowdie, late minister at Earlston, had died in London on the 6th of June, he, on the 16th of the same month, had called together such brethren as were assisting at Legerwood communion, and had made arrangements for supply of the pulpit. On the 7th October a special meeting was held at Lauder, which had been called by the moderator because a presentation to Earlston had been lodged with him in favour of a minister for the vacant charge. The conduct of the Moderator having been approved, compeared Mr. Hew Lawrie, tenant in Smalhome, who produced a letter from Mr. John Davidson, agent for the Crown, directed to him and the Hon. George Baillie of Jerviswood, dated at Edinburgh the 11th of July, empowering either of them to deliver to the Presbytery His Majesty's presentation in favour of Lawrence Johnston to the now vacant church of Earlston. The document was read and approved; and a letter accepting the presentation was also received.

On the 18th December the Presbytery met at Earlston to proceed with the moderation, when there appeared the Hon. George Baillie; John Brown of Park; Mr. John Tod, portioner, Redpath; William Watherston, portioner in Earlston; James Thomson, elder; and Joseph Turnbull, gardener at Mellerstain, "all of whom did, in presence of the Presbytery, sign the call to Mr. Lawrence Johnston, preacher of the gospel and king's presentee, whereupon the Presbytery, without a vote, sustained the call," and resolved to proceed with the settlement according to the rules of the Church. Thereupon John Pringle, "calling

himself a feuar in Earlston, gave in a paper called a Memorial of the Grievances of Earlston Parish, to be laid before the Presbytery, which being read, the said John Pringle protested, and appealed for redress to the Synod of Merse and Teviotdale." A committee was appointed to meet with the people at the school-house, and converse with them; but, meanwhile, preparations for the ordination proceeded, and the 5th of May, 1778, was fixed for that purpose. It then appeared that "an appeal, taken on the 18th day of December by three men calling themselves feuars of Earlston," had lapsed for want of support, and there now remained no obstacle to the ordination. The members of Presbytery present were Mr. Alexander Duncan, Gordon; Dr. Alexander Duncan, Smailholm; Messrs. James Ford, Lauder; William Gullan, Legerwood; and John Martin, Mertoun. There were absent Messrs. Francis Scot, Westruther; David Scot, Channelkirk; and Robert Dawson, Stow. It was the time when settlements were often effected by "riding committees;" and, in conformity with this usage, there were present as "assistants" Messrs. Robert Deans, minister at Crailing; William Paton, Eckford; Cornelius Lundie, Kelso; Frederick M'Lagan, Melrose; Thomas Robertson, Selkirk; Robert Douglas, Galashiels; David Donaldson, Wamphray; William Lothian, Canongate, Edinburgh; and Dr. Thomas Macdougall, Makerston. A sermon was preached by Mr. Martin, the "ordinary questions" were asked and answered, and so Mr. Johnston was "solemnly ordained" with prayer and the imposition of hands.

Taught by experience, the people had ceased to contend with patrons and Church Courts; they took

the better course of quietly asking for supply of sermon from the Presbytery of Relief. In 1778 a place of worship was built with 500 sittings. A call was addressed to Mr. David Gellatly, who was ordained at Haddington, but deposed in 1794, and died in Aberdeen, after a chequered career. Another effort was more successful, and, in the beginning of 1780, Mr. Thomas Thomson was ordained as the first Relief minister at Earlston. Like his brother in the Anti-Burgher congregation, Mr. Thomson had been trained under the ministry of Mr. Adam Gib. Born in the Scottish metropolis, he was carefully instructed by pious parents, one of whom lived to see him a successful minister in his native city. Educated at the High School and University of Edinburgh, he was well equipped in respect of human learning, while he was no less liberally endowed with gifts and graces calculated to promote his usefulness as a Christian teacher. After being licensed as a preacher, he was speedily called and ordained as minister at Earlston, where his success was at once remarkable. With a gentlemanly bearing and a polite manner, he combined a homely style of preaching very suitable for country hearers, but not less attractive, as it afterwards appeared, to a crowded audience of Edinburgh citizens. In the quiet community of Earlston he was not allowed to rest. Gladly would the people of Jedburgh have welcomed him as the successor of Thomas Boston; but his services were secured by the Relief congregation at Duns, to which he was transferred after a ministry of less than two years in Earlston.

While minister at Duns, Mr. Thomson was, in 1791,

chosen as Moderator of the Relief Synod, a high honour to a country pastor who had only been eleven years ordained. It was inevitable that he should become minister of a city charge; and, on the 30th March, 1797, he was inducted to the congregation of Portsburgh, which had been formed by members from the overflowing church of College Street. That inconvenient place could not long contain the crowds that flocked to hear the new minister; and, in 1800, the congregation removed to a spacious edifice, with a double tier of galleries, built in St. James' Place, in the new town, then in course of erection. As minister of that great congregation, Mr. Thomson survived till 1819, when he died, on the 16th April, in the 62d year of his age and the 40th of his ministry. He died at Portobello; and, in the *Courant* of the 24th April, was described as "uniformly distinguished by the prudence and consistency of character which became a minister of the gospel. His public teaching was marked by good sense, and was a faithful and impressive exposition of the doctrine which is according to godliness. Possessing a lively temper and cheerful disposition, he was always pleasant and happy in the company of his friends, but his cheerfulness never betrayed him into any levity inconsistent with his Christian and ministerial profession. In domestic life he was peculiarly amiable and affectionate, and those who had the happiness of enjoying his intimate friendship will not soon forget the delight he took in the society of his family, or the meekness and resignation with which he bore some of the most painful domestic afflictions. He will be long remembered as a warm and sincere

friend, an affectionate husband, and a kind and indulgent father; and in the hearts of a sorrowing and grateful congregation he has left a record of his fidelity and usefulness as a Christian pastor which will not easily perish." From a volume of discourses published after his decease, it appears that Mr. Thomson's popularity as a preacher rested on a solid basis. The sermons combine, as a qualified critic has observed, "sound doctrine with a cultivated literary taste, a lucid and graceful style, a lively fancy, and an earnest fervid tone."

Mr. Thomson was twice married; there were children by both marriages; and some of his descendants had a most honourable record. His first wife was Isabella Shillinglaw, of an old family so named residing at Birkhillside, on the Leader, in the neighbourhood of Earlston. Their eldest son entered His Majesty's 65th Regiment of Foot, and, as Lieut. George Thomson, died in October, 1804, at Guzerat, in the East Indies. He was described as "a young man of most amiable disposition, and whose memory will be long dear to his relations and friends." On the 19th September, 1810, Mrs. Thomson died at Annefield, Newhaven, which was then the family residence. The second wife of Mr. Thomson was a daughter of the Rev. Andrew Smith, minister of Langton, near Duns, whose wife, the mother of Mrs. Thomson, was a daughter of Principal Gowdie, formerly parish minister of Earlston. The eldest son by this marriage, born on the 15th August, 1812, became the Rev. Wyville Smith Thomson, who, on the 22d May, 1838, was ordained minister of the Relief congregation, now Bridge-End United Presbyterian

Church, Dumbarton. His son, and a grandson of the former minister at Earlston, was Dr. Wyville Thomson, Professor of Natural History in the University of Edinburgh, who was loosed from his academic duties to act as chief scientific director, under the authority of the Government, in deep-sea explorations throughout various regions of the world.

Toward the close of his life, Mr. Thomson was sorely afflicted. On the 31st January, 1818, appeared in the *Courant* the following notice:—"Died, at his father's house, Rosebank, Bonnington, on the 1st inst., in the 21st year of his age, Mr. John Pitcairn Thomson, surgeon; and, at the same place, on the 26th, in the 25th year of his age, Mr. Alexander Thomson, Lieutenant in the Durham Militia, sons of the Rev. Thomas Thomson, of St. James' Chapel, Edinburgh. One of these sons had been present at the funeral of the other, and there had been five previous deaths in the family. Lieut. Thomson took ill, and an eminent Edinburgh physician was called in for consultation. Accompanying him to the door, the sorrowful parent anxiously inquired his opinion, when the physician curtly said, 'Why, he'll not live a week.'" Smitten to the heart by the news thus unfeelingly communicated, the bereaved parent retired to his room, where, within a few hours, he was seized with paralysis, from which he did not recover.

Of three ministers who followed Mr. Thomson at Earlston each remained only a short time; and the three combined occupied only 31 years. The first of these, Alexander Stevenson, had belonged to the Northumberland class, and, in 1784, was inducted as second minister of the Relief Church,

Earlston. He purchased Braidwoodshiels, a small estate in the valley of the Leader, two and a half miles from Earlston, and, having gone to reside there, spent more time in cultivating his acres than was judged consistent with the right discharge of his pastoral duties. This led to dissatisfaction, and, in 1791, the resignation of his charge was accepted. Afterwards he removed to Glasgow, where he died. James Taylor, called also to Wamphray, was, on the 12th March, 1793, ordained as third minister of the congregation. In conjunction with the pastoral office he practised medicine; but, having inadvertently made a mistake in the medical department, his usefulness as a minister was so much impaired that he resigned his charge, retired from the district, and, till his death in 1846, lived as a medical practitioner at Yetholm. His mother died at Earlston in 1800; and, on the 4th July, 1801, he married Ann, daughter of Mr. George Mills of Beanridge. In 1807 Mr. John Wills was ordained as fourth minister at Earlston. A native of Ochiltree, in Ayrshire, he studied for the ministry in connection with the Established Church, but afterwards joined the Relief. He was a faithful and devoted minister, and secured the warm attachment of his congregation. In preaching he dwelt much on the future glory of the Church, and published anonymously a discourse on the millennium. He died in 1814, in the 40th year of his age and the 8th of his ministry; and a funeral sermon was preached by Mr. Pitcairn, Kelso, from the words, "Behold, an Israelite indeed, in whom is no guile." His widow survived for the long period of 49 years, occupying a cottage and garden beside the manse, gifted to her in life-

rent by Mr. Hume of Carolside, a wealthy and influential elder in the congregation.

The fifth minister of the Relief Church in Earlston was Mr. David Crawford, who was destined to occupy a conspicuous place in connection with his denomination, and afterwards with the United Presbyterian Church. He was born in Edinburgh on the 22d March, 1794, and was the third in a family of nine children. His paternal grandfather was tenant of Netherurd, in Peeblesshire, and was a strenuous advocate of civil and religious liberty. It is known that he was in the habit of walking twelve miles every Sabbath to worship in the Relief Church at Biggar. The mother of Mr. Crawford was, previous to her marriage, a member of Bristo Street Associate congregation, but dutifully went with her husband to the Relief congregation of College Street, then under the ministry of the Rev. James Struthers, one of the most eloquent preachers of his day. Shortly after the birth of their son David this estimable couple removed to Glasgow, where they joined the Relief congregation of East Campbell Street, under the ministry of Mr. James Dun, formerly of Kilsyth.

At the age of six years Mr. Crawford became a pupil in the Grammar School of Glasgow, where he carried off several prizes. There he sat side by side with a curly-haired boy, Colin M'Liver, afterwards General Sir Colin Campbell, and ultimately Lord Clyde. In 1804, when only in his eleventh year, Mr. Crawford entered the University of Glasgow, where he took a high place in the various classes. Nor did he neglect other efforts to qualify himself for the high vocation of preaching the gospel. At an early age

he was a pupil, and afterwards a teacher, in the Sabbath School of East Campbell Street congregation, and one of his pupils was William Chalmers, afterwards a well-known missionary in Caffraria. He likewise derived much benefit from personal intercourse with his minister, the Rev. Robert Brodie, successor to Mr. Dun. Of all such opportunities Mr. Crawford took full advantage; and, having completed the usual course of study, he was, in January, 1815, when scarcely 21 years of age, licensed as a preacher by the Relief Presbytery of Glasgow.

One of the first vacant congregations to which Mr. Crawford preached was Earlston; and at once the choice of the congregation was decided. On the 5th of June, four months after being licensed, he was unanimously called; and on the 4th of October following was solemnly ordained. The officiating ministers were Messrs. Hall, Berwick; Ralston, Duns; and Thomson, Edinburgh, who had been the first minister of the congregation, and now, when 58 years of age, gave the charges to minister and people. The other ministers present were Messrs. Pitcairn, Kelso; Smith, College Street, Edinburgh; M'Kechnie, Musselburgh; Scott, Dalkeith; Johnston, Roxburgh Place, Edinburgh; Gilmour, Wooler; Arthur, Newcastle; Porteous, Jedburgh; Brodie, Glasgow; and Russell, Hawick, afterwards of Errol, father of Mr. Scott Russell, builder of the Great Eastern steamship.

Till 1833 Mr. Crawford continued his work as pastor in Earlston; and in that time did much to promote a complete organization of the congregation. Previous to his settlement the people had begun to erect a manse, and Mr. Crawford, as its first occupant,

had naturally much to do with the building, as well as with the manse garden, which, according to accounts, was laid out with admirable taste. The situation, looking toward the woods of Cowdenknowes, was beautiful; but after Mr. Crawford's time the amenity was somewhat marred by the formation of the road to Melrose, and subsequently by the proximity of the railway. The young minister set to work with all the calm earnestness which characterised him in after life, preparing his discourses with care and diligence, visiting his flock from house to house, and in every department approving himself as an efficient Christian minister. At an early period of his ministry he began a Sabbath School, which was, for many years, the only one in the parish; and in this work he gradually obtained qualified assistants. One of these was Mr. Robert Carter, afterwards of the firm of Carter Brothers, eminent theological publishers in New York; and another was Mr. Purves, who became parochial schoolmaster at Forteviot, afterwards of Bridge Street Academy, Musselburgh.

Robert Carter, who assisted Mr. Crawford as a teacher in the Sabbath School, was, with his father and the whole family, connected with the Anti-Burgher congregation, under the ministry of Mr. Lauder. There were three brothers of the name—Robert, who kept a quiet hotel in the village, and prospered so well that he was able to build new and much more commodious premises for himself; James, a saddler, who also did well; and Thomas, commonly called Tommy, who acted as letter-carrier from Earlston to Melrose, and was often seen walking bare-headed, carrying his bonnet. Thomas had a

numerous family, of whom Robert was one. At twelve years of age he was employed in weaving ginghams for the Misses Whale, but while engaged in this mechanical occupation, Robert Carter had often an open book, on which he cast many an earnest look, while not neglecting the work immediately on hand. A cousin Thomas, who had been to the University, gave needful help, and thus, for a time, Robert Carter proceeded with his efforts at self-improvement. A copy of Rollin's "Ancient History," accidentally observed by him in a gentleman's library, he was permitted to carry home; and the perusal of it opened up a new world to the precocious youth. When calling to return one of the volumes he encountered a ferocious dog, which snapped at him furiously; but luckily missed his hand, only cutting through boards and paper with its sharp teeth. With ingenuous frankness the boy told his story, when the owner of the dog, observing, "I am glad it was only the book, and not your arm," gladdened his heart by handing to him the next volume.

It has been said that Robert Carter attended the University and the Theological Hall, but that is not correct. He never had money enough to bear such expenses. At the age of fifteen years, however, he opened an adventure school in his father's cottage, and was regarded as an excellent teacher. Five years later he obtained a situation as assistant in the Grammar School of Peebles, where he gradually acquired a little money, and with this he took a passage to America, landing at New York in May, 1831, after a voyage of 45 days. There he resumed the work of teaching, having obtained a situation as

tutor in Columbia College, but afterwards opened a school on his own account. The remuneration was not large, and the young Scotchman, desiring to get married, found it needful to devise some way of increasing his income. Observing a bookseller's business and effects advertised for sale, he purchased the whole concern for £50 sterling, and thus entered on his successful business career. In the paternal home at Earlston he had become acquainted with popular works by evangelical divines; and he rightly judged that the literary tastes of Americans would be similar to those of their brethren in the old country. Works on which there was no copyright could be issued at little expense; and his first venture was "Symington on the Atonement," followed soon afterwards by Boston's "Crook in the Lot." A larger speculation was D'Aubigné's "History of the Reformation," issued at the price of three dollars, which promised well, when a bookseller in Philadelphia stopped the sale by publishing the work at a lower price. Seeing that its popularity would likely continue, Robert Carter printed a large edition to be sold for one dollar, which speedily took and kept possession of the field.

Having unbounded faith in his adopted country, Mr. Carter brought out his parents, with all their numerous family. In 1848 two brothers, Walter and Peter, joined him in business, under the designation of Robert Carter & Brothers. Gradually they gained a foremost place in Broadway, the chief business street in New York; and soon became the most extensive publishers in America of books on evangelical theology, as well as healthy religious and

juvenile literature. Besides the books of Hodge and other American divines, they republished works by British authors, including M'Cheyne, Guthrie, Norman Macleod, Macduff, Bonar, and others; and it was creditable to those enterprising brothers that they never failed honourably to compensate these writers when republishing their works.

In April, 1884, Mr. Carter was, on the fiftieth anniversary of his entry into business, presented with an address by his fellow-publishers, in which honourable testimony was borne to his "wholesome, honest, beneficent work." It was then said, "He has passed through many seasons of general business depression, and yet maintained his own credit unimpaired. He conducted his business with dignity, integrity, and success. Beloved and honoured by all who knew him, he is not only without enemies, but with troops of friends the whole land over." One guiding principle with him was "a determined sticking to ready money payments, and almost holy horror of debt." He lived till the 28th December, 1889, when he died at New York city, aged 82 years. His mortal remains were laid in the Greenwood cemetery, New York, in presence of a great concourse of distinguished spectators. A service was held in the Scotch Presbyterian Church, West Fourteenth Street, when the officiating ministers were the Rev. Dr. Samuel Hamilton, pastor of the congregation; the Rev. Dr. George D. Alexander, of the University Place Presbyterian Church; the Rev. Dr. James M'Cosh, ex-president of Princeton College; and the Rev. Dr. T. L. Cuyler of Brooklyn. Other representatives of the Carter family have done well; and one of the brothers had a son

Thomas, who established the well-known firm of seed, manure, and corn merchants at Berwick-on-Tweed, under the designation of "Thomas Carter & Sons." The members of this firm have been worthy of their ancestry; and have succeeded by the same means as their illustrious relative in New York.

An efficient elder in Mr. Crawford's congregation, and probably the gentleman from whom Robert Carter obtained the loan of Rollin's "Ancient History," was Mr. James Hume, then proprietor of Carolside. He was born on the 27th March, 1747, in the State of Georgia, where his father was a respectable wine merchant, believed to have come originally from the county of Roxburgh. The youth was sent to Britain for his education, and was placed under the care of Mr. Barclay, parochial schoolmaster at Dalkeith. Afterwards he studied law in the Inner Temple, and, through the help of an uncle who was Governor of Georgia, was early appointed as Attorney-General of that province. In the War of Independence he adhered to the British interest; and on the success of the Americans was compelled to escape under cover of darkness, leaving two candles burning in his mansion to delude his watchful enemies. All his fortune and property were lost. He was afterwards appointed Lord Chief Justice of East Florida, which still remained faithful to Britain, and there he continued till the conclusion of peace in 1783, when the province was ceded to Spain. Thus, once more deprived of public employment, and still in the prime of life, he found an asylum in Britain, where a Government pension of £500 yearly was awarded for the remainder of his life. Thereafter he lived as a retired country

gentleman—first at St. Catherine's, near Edinburgh, and afterwards at Carolside, which he purchased in 1793, and fixed there his usual residence. As a county magistrate, he was regular in attendance at the local courts, where he never failed to befriend those in the humbler walks of life. He devoted much time to the study of prophecy, on which he spoke of publishing his ideas, but failed to carry out his purpose. As an elder in the Relief congregation, he was very helpful, contributing liberally to the funds, and bestowing valuable gifts of houses and lands. He died at the age of 92; and his mortal remains were consigned to the grave by people who were unborn long after his public and political life had closed.

Another elder who had a peculiar history was Mr. Fisher of Sorrowlessfield, the last representative of an old county family. A brother preceded him as owner of the estate, but the two were not friendly, and the younger brother, subsisting on a small pension, lived in Earlston, where he was the companion and sport of boys, by whom he was regarded as the "daft Jock" of the village. No sooner did he inherit the property than he became a wise, well-conducted member of society, and a much-respected country gentleman; and it was remarked to his credit that persons who had shown him kindness were remembered in his days of prosperity, some who were indigent and helpless getting a yearly pension out of his bounty. This estimable man died in December, 1820; and on the Sabbath following his interment Mr. Crawford preached from John i. 47, "Behold an Israelite indeed, in whom is no guile." In concluding

he paid a tribute of respect to the deceased, who had been long a consistent member of the congregation. During a prolonged life he had "maintained a most respectable character, having been distinguished for unfeigned piety, genuine integrity, an artless simplicity of manner, and a singularly unostentatious benevolence. He was truly charitable, but was studious never to appear so; for, influenced by principle, he rather shunned than sought the praises of men."

Any account of Earlston and its inhabitants would be very incomplete without a reference to the family of Whale. The first who bore the name in this neighbourhood was Andrew Whale, who came from the Border district, in the vicinity of Yetholm. He became parochial schoolmaster at Stitchel, and thereafter migrated to Earlston, where he held the same office; but died in 1752, when only 58 years of age. His wife was of a good Northumberland family, Jean Reid of Reidsford, who survived till 1776, and died at the age of fourscore. A son of this worthy couple was Mr. Lancelot Whale, who, in 1783, as mentioned in the "Life of Sir Walter Scott," was rector of the Grammar School at Kelso. He has been described by Scott as "an excellent classical scholar, a humorist, and a worthy man;" as, in fact, "far too good for the situation he held, which only required that he should give his scholars a rough foundation in the Latin language." It is alleged he had "a supreme antipathy to the puns which his very uncommon name frequently gave rise to;" and "the least allusion to Jonah, or the terming him an odd fish, or any similar quibble, was sure to put him

beside himself." Walter Scott had just left the Rector's class in the High School, and, while having change of air in Kelso previous to entering the University, was getting instruction from Mr. Whale, and was at the mischievous age when he might very probably irritate his teacher. But other members of the family had an irascible turn, for it is traditionally said that one of the Misses Whale at Earlston once administered a box on the ear to a lawyer who spoke disrespectfully of her father.

Another son of the schoolmaster was Thomas, who founded the gingham manufacture in Earlston. His wife was Isabel Matheson; and their family included a son Lancelot, who died young; another son, Andrew; and two daughters. Thomas Whale died on the 11th March, 1814, aged 74 years; and his widow died two years afterwards; but the business was carried on with great skill and success by their daughters. Christian was the elder, and was a very clever woman, but she modestly gave the first place to her younger sister, Marion, and the designation of the firm was "Marion Whale & Co." The gingham was manufactured of cotton, and the weaving was done in private houses; in some of which there was a factory containing twenty or thirty looms. The colours were woven into the cloth, not printed as is now generally done; and everything was of the best material. One of the sisters travelled to Edinburgh, along the Northumberland coast, and even to London, which was very inaccessible in those days. After a life of great activity and usefulness, Christian Whale died on the 22d July, 1862, aged 75 years; and is designated on her tombstone, "late manufacturer of

Earlston ginghams." Andrew Whale died on the 10th February, 1865, aged 75; and Marion died on the 24th January, 1864, aged 71 years. Mr. Robert Freeland, a grandson of Thomas Whale, died at Earlston, on the 27th February, in the present year. He was educated at the parish school of Earlston, where he became a brilliant classical scholar, one of many who got their training at the same school. A promising career was unexpectedly interrupted, through no fault of his own; and he took the place of bookkeeper in his mother's mercantile establishment, where he particularly excelled in mental calculation. After a gentle and peaceful life among the scenes of his youth, surrounded and cared for by sympathising friends, he passed quietly away in the 74th year of his age. The worthy schoolmaster and his descendants are still represented in Earlston by the family of Clendinnen, by one branch of whom the manufacture of gingham is continued, though not on the same extensive scale as in former days.

While sustained by the friendly co-operation of intelligent and influential laymen, Mr. Crawford was not less happy in respect of ministerial fellowship. With the Rev. Mr. Lauder he lived on terms of great cordiality; and with Mr. Gordon of the Parish Church he was equally genial. Connected with his own denomination, his special friends were Messrs. Pitcairn, Kelso; Ralston, Duns; Hall, Berwick; and Porteous, Jedburgh. Happy in his work and comfortable in his associations, Mr. Crawford had no desire for a change of sphere. In 1818 he was asked to preach as a candidate at Kilmarnock, and in 1823

at Campbelton, but in both cases the request was at once declined.

At an early period of his ministry, Mr. Crawford manifested that aptitude for business which continued to improve as he advanced in years. When not more than 24 years of age, he was, in 1818, appointed, on behalf of the Edinburgh Presbytery, to prosecute the call of James' Place congregation to the Rev. James Kirkwood of Kilmarnock, and to the conspicuous ability then displayed he owed the compliment of being asked to preach as a candidate. On the formation of a Relief Presbytery at Kelso in 1821 he was appointed clerk, and continued to hold that office while he remained in the district. The Synod clerk was then Mr. Pitcairn of Kelso, who had often recourse to Mr. Crawford for assistance; and in 1828, on the retirement of Mr. Pitcairn, his co-presbyter, Mr. Crawford, was appointed to the vacant office. In this capacity he was able to do work of permanent and inestimable value. Till that time the rules and forms of procedure, according to which business was conducted in the Church Courts, had been embedded in a crude state among other matter in the minute books; and on Mr. Crawford devolved the heavy task of having them disinterred and systematised, so as to form a digest of "Regulations for conducting the business of the Relief Church," which was afterwards adopted and published by the Synod. In 1833 he received the public thanks of the Supreme Court "for the talent, fidelity, and diligence" displayed in preparing this valuable code of regulations.

While still retaining his position as permanent

clerk to the Synod, Mr. Crawford was, in 1832, elected moderator, thus obtaining, in recognition of his eminent public services, the highest honour that his fathers and brethren could bestow. It was an epoch in Scottish ecclesiastical history; and in his sermon at the opening of the Synod in 1833 the retiring moderator proved himself one of those who have "understanding of the times to know what Israel ought to do." From the 3d chapter of Daniel he discoursed on "The Interference of the Civil Magistrate with the Religious Concerns of his Subjects." In early life his attention had been directed to the subject of Religious Equality, which he had carefully considered in all its bearings. He had read all the principal books on the question, and had written a homily on it as part of his trials for licence by the Glasgow Presbytery. Thus amply prepared, he was able to present a clear exposition of the Voluntary principle; and his discourse appeared to the Synod so admirable in respect of matter and so suitable for the time that he was requested to have it published. It was issued in pamphlet form, but was republished in a volume of discourses after his decease.

Apart from its bearing on general ecclesiastical politics, the Synod sermon acquired additional importance in connection with the Campbelton Case, one of the incidents that arose out of the Voluntary Controversy. The Rev. James Smith, minister of the Relief Church at Campbelton, and afterwards minister at Kelso, was cut off, and declared out of communion with the Church, by a unanimous decision of the Glasgow Presbytery, afterwards

confirmed by the Synod. In opposition to this sentence, Mr. Smith and his friends wished to have it found and declared by the Court of Session that, notwithstanding the decisions of these ecclesiastical judicatories, Mr. Smith was entitled to preach, draw the stipend, and enjoy the manse, with all other rights and privileges pertaining to his incumbency; and that, after his tenure of office had come to a lawful end, no minister who professed or maintained principles opposed to the national establishment of religion should be appointed or admitted into that congregation. The argument of Mr. Smith and his supporters was—"That it is a fundamental and essential part of the faith of the Church of Scotland that the State shall maintain and endow the Church for the religious instruction of the people; that this article was professed as an essential article of faith by the Presbytery and Synod of Relief when they first left the Establishment; and that this has been abandoned and renounced by these bodies as one of their tenets, thereby changing the character of the grounds on which the Church of Relief separated, and continued separate, from the Established Church of Scotland." As one link in the argument that the Relief Church had departed from its early faith, a copy of the Synod sermon was produced in the process, and Mr. Crawford was judicially examined before the Sheriff regarding its authorship. Passages were quoted from it in the Revised Case for the pursuers, and the attention of the Court was called to certain portions, together with the fact that the Synod had adopted its principles by their unanimous vote of thanks and their request for its publication.

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him all the more as he had never heard of any such movement till the offerings were presented for acceptance. It was not without a pang that he could leave the scene of his early toils and joys, where he had spent so many years of useful work; but with the firm conviction that it was best for himself and his family, as well as for good on the whole, he decided to leave Earlston and settle in Portobello, where he laboured with much acceptance for more than nine years. During his ministry at Earlston, Mr. Crawford baptized four adults, two females in the manse, and a negro man and his wife, servants of Mr. Hume, who had brought them from America.

The later years of Mr. Crawford's useful life were consecrated to the service of the Church in general rather than the work of any particular congregation. From 1828 onward he was clerk to the Relief Synod; and in 1847, at the time of the union with the Secession, he was appointed senior clerk of the United Church. In the same year he was elected to the position, in the Mission premises of the Church, which he continued to occupy to the complete satisfaction of all concerned till retirement was rendered necessary by failing strength. In the year 1863 he received from the University of New York the degree of Doctor of Divinity, "in recognition of his general attainments as a theologian, and especially of his skill and judgment in matters of Church Law;" and in the following year, on attaining his jubilee as a minister, was entertained at a complimentary dinner, accompanied with a valuable presentation of silver plate, along with his portrait. This public recognition of Dr. Crawford's signal services to the Church

took place on the evening of the 14th December, 1864; and, in the absence of Professor M'Michael, the Rev. Dr. George Johnston occupied the chair. By various speakers who had enjoyed the best opportunities of observation ample testimony was borne to the highly satisfactory manner in which Dr. Crawford had done his work in the interests of the Church. Till the beginning of 1869 Dr. Crawford continued at the post of duty; but in that year the Synod reluctantly accepted his resignation, tendered because of serious illness. On the 28th of June following he was seized with paralysis; and in the early dawn of Sabbath, the 18th July, his spirit departed in the certain expectation of a blessed immortality. His wife, who had been for years an invalid, survived till 1874; and two sons, the elder of whom was for many years head of a printing firm in Edinburgh, and the other, bearing the honoured name of "John Knox," is one of the legal advisers of the Church, still survive.

The immediate successor of Dr. Crawford was Mr. William Durie, from Anderston Church, Glasgow. He was ordained on the 3d December, 1834, and was a man of ability as a preacher, but his career was not prosperous either for himself or the congregation. Troubles connected with money matters emerged, which, after much wrangling, led, on the 11th May, 1843, to the demission of his charge.

Of a quite different stamp was the Rev. John Stewart Giffen, but his ministry was likewise brief. He was born on the 14th March, 1818, at Strathaven, where he enjoyed the ministry of Mr. French, widely known as a powerfully impressive pulpit orator,

afterwards Dr. French of College Street, Edinburgh. The rich evangelical character of his preaching doubtless impressed the susceptible mind of young Giffen, who was early consecrated to the Christian ministry. In the winter of 1834 he entered the University of Glasgow, where he carried off two prizes in the Greek class under Sir Daniel Sandford; and stood so well in all departments that he obtained the B.A. degree. He entered the Theological Hall of the Relief Church at Paisley in 1839, where his uncle, Dr. James Thomson, was Professor till 1841, in June of which year he died. To this excellent man his nephew had many features of resemblance in mind and manner. In the summer of 1843 he was licensed by the Relief Presbytery of Glasgow; and toward the close of the same year was called to Earlston. On the 19th March, 1844, he was ordained, and on the following Sabbath was introduced by the Rev. James Kirkwood of Edinburgh, whose father, the Rev. John Kirkwood, had preceded Mr. French as minister of Strathaven. His stipend was fixed at £100, with manse and garden, besides any additional sum that the funds would permit till the stipend reached £120, after which half the amount should go toward an increase of stipend, the other half to a reduction of debt on the church property.

Under Mr. Giffen's ministry the congregation prospered. His work was pleasant to himself and acceptable to the people. With ministers of the Secession Church in the neighbourhood he was on friendly terms, and when negotiations were in progress for a union the prospect gave him great satisfaction. When the union came in 1847 he was prostrate

with sickness, from which he never recovered. He preached on the first Sabbath of April, 1847, from the words, "And the women also which came with Him from Galilee, followed after and beheld the sepulchre and how His body was laid. And they returned, and prepared spices and ointments." His intention was to preach next on the succeeding words, "And rested the Sabbath day, according to the commandment;" but, as one well remarked, "His exercises on this subject were appointed to stand over till he could begin them in the enjoyment of the reality to which our earthly Sabbaths point." Only once afterwards did he enter the pulpit, but not to preach. He had prepared an address for the approaching ordination of Mr. James Dunlop at Biggar, and this served instead of a discourse. It was delivered by him in a sitting posture on account of reduced strength.

As summer advanced the symptoms of disease became more decided; and, on the 2d July, he had a sudden and severe attack of breathlessness, from which he was not expected to recover. To some of the managers who called he spoke as a dying pastor, exhorting them to live to the glory of God and for an eternal world. He besought them to take a more exalted view of their office than was commonly done, showing that they were responsible to God, as well as to the members of the Church, and asking what account of their stewardship they were prepared to render if placed in such a condition as he then was. He desired to meet with the session, but owing to the distance at which some of the elders lived this was not practicable. One elder called, however, and

with him he arranged some pressing sessional business. A minister, formerly of the Secession Church, having called, he arranged with him to preach on the Fast-Day, adding, "I will not likely see it, but I wish to have all these things set in order before my death." Some alleviation of his complaint afforded a transient hope of recovery; and to his father, who was at his bedside, he said that, if spared, he would preach in a more experimental manner than before, and his first text would be, "Though He slay me, yet will I trust in Him."

On the Sabbath before his decease a minister from the neighbourhood, with his wife, was present. He was very weak, and the conversation having turned on separation, he was much affected, but said, "It is the exchange of dear Christian friends on earth for more excellent friends in heaven." Nearly all his relatives were present at the closing scene; and he died talking of the Lord's Supper. The end came on Monday the 19th July, and on the Saturday following his mortal remains were committed to the tomb in the quietly romantic churchyard of Earlston. Next day the communion was dispensed by his esteemed friend, the Rev. Daniel Kerr of Duns, assisted by Mr James Giffen Stewart of Glasgow, a youthful friend and fellow-townsman of the deceased pastor. More than forty years have elapsed since then; but the remembrance of Mr. Giffen and the solemn circumstances of his death have not faded from the picturesque valley of the Leader, and the community among whom his years of pastoral work were spent.

Seven months after Mr. Giffen's decease the congregation applied for a moderation, when a call was

addressed to Mr. James Ballantyne, from College Street, Edinburgh; and on the 4th April, 1848, the call was sustained by the Presbytery of Selkirk. He was ordained on the 24th of May, when the Rev. David Lumgair, Newtown, preached; the Rev. Thos. Williamson, Melrose, narrated the steps toward the settlement; and the Rev. Messrs Rodgie, Hawick, and Barr, Jedburgh, conducted the remaining services. On the subsequent Sabbath he was introduced to the congregation by the Rev. Dr. French of Edinburgh. After an acceptable pastorate of little more than two years, Mr. Ballantyne was, on the 3d September, 1850, translated to the congregation of Arthur Street, Edinburgh; and afterwards, along with Mr. Kinninmont of Kirkgate, Leith, emigrated to Melbourne, Australia.

On the 12th November following a petition was presented to the Presbytery for a moderation; and, on the 7th May, 1851, Mr. John Kechie was ordained as ninth minister of the congregation. He was a native of Irvine, and a member of the Relief congregation there. After receiving license, he was called to Drymen, Chatton, Monkwearmouth, Whitehaven, and Earlston. He was an eminently faithful minister: his discourses being prepared with great care, and much appreciated by intelligent hearers. The congregation prospered financially as well as in other respects. A good spirit prevailed among the members, and the management was in the hands of active, energetic laymen who knew their work, and did it faithfully. In the beginning of 1880 it was agreed to make very extensive improvements on the congregational property. The church, having been exten-

sively renovated, was opened in 1881, when a report by the building committee, submitted to the managers on the 6th October, showed the total cost to have been £934 8s 7d, while the income was £940 18s 6½d, leaving a balance of £6 9s 11½d in favour of the congregation.

A union of the two congregations had been long considered desirable, and, after the decease of Mr. Finlayson, when the East Church pulpit was vacant, it was thought that a favourable opportunity had occurred for the accomplishment of this purpose. Proposals for an amalgamation were submitted, conditions were satisfactorily adjusted, and, on the 29th May, 1887, the two societies, already one in spirit and aim, were happily mingled as a united congregation. The surviving minister retired from active duty, but continues to hold the position of senior pastor, and was allowed to occupy the West manse till 1889, when he removed to Edinburgh, where he now resides. The first active minister of the united congregation was Mr W. R. Thomson, B.D., who was ordained in 1888, and proved a most acceptable pastor; but early in 1890 he received, and accepted, a call as colleague to Dr. R. T. Jeffrey, Caledonia Road, Glasgow.

It would, of course, be a mistake to imagine that all the good, earnest people joined the Seceders in the early days of the movement; on the contrary, a goodly number of ministers and laity remaining connected with the Establishment were devoted Christians. One excellent woman, Catherine Hamilton, in the parish of Smailholm, has left a manuscript account of her experiences, in which are some points of more

than passing interest. At the age of nine years she had learned to delight in Christian ordinances; and two years later was in the habit of attending fellowship meetings, where she had opportunities of comparing her Christian life with that of others. At 13 years of age she joined the fellowship of the Church: attending communions at Melrose, Makerston, Legerwood, and other places outside of her own parish. At an early age she made and signed a covenant, in which she "avouched" the Lord Jehovah to be her God, and undertook to work for Him with heart and soul. This covenant was solemnly renewed at the age of 21, and again in 1722, on the evening before her marriage. In 1737 she was "somewhat straitened in spirit about hearing and joining at communions," because the ministers had got an Act of Parliament, called "Porteous' Paper," to be read on the first Sabbath of every month for a whole year. Some ministers read the document, others refused, but the matter was "disturbing to many," and some had given up hearing the gospel, while others had left their ministers, and were wandering about. The Secession had begun four years before the summary execution of Captain Porteous by an Edinburgh mob, and there was then no congregation of Seceders in Edinburgh, yet the Duke of Argyle attributed the rash act to "a few fanatical preachers lately started up, who, by their sermons and other ways, instil into the minds of the vulgar and ignorant such enthusiastical notions as are inconsistent with all government, by making sedition and rebellion a principle of their religion." Nothing said by the Seceding ministers could warrant a speech like that; but, according

to the testimony of this Berwickshire matron, the conduct of ministers was "disturbing to many," and no suggestion by outsiders was required to make men take to "wandering about." Catherine Hamilton, however, felt that she could not discontinue the habit of "hearing wherever the gospel manna is rained," and therefore she continued in the old ways. With something of rather unintelligent amazement, she witnessed the beginnings of the Secession in her neighbourhood, as she remarks, about the year 1738—"There was a strange division broke out amongst us in the Church: some ministers broke off from the Church, and preached on hill-sides here and there, and great multitudes followed them, which has been killing, and matter of mourning to me and many of God's people; it's lamentable to see us so unstable and unfixed for as long as we had the gospel amongst us. In the beginning of this division I was very much distressed with it. I got many invitations from some of them to join with them; but frequently told them I had not clearness to do it."

Some information, accompanied with a good deal of sentiment, is contained in the manuscript regarding the inclement season of 1740, and the subsequent march of the Highlanders through the district. In 1740 she wrote—"The Lord threatened us with famine by sending a great drought on the land, which occasioned a great scarcity and dearth, so that there was little food grown either for man or beast." It is tersely described as "a drouthy summer, a rough cold harvest, and a sore winter for man and beast." Early in 1741 a famine seemed to be imminent owing to the scanty crop of the previous year, followed by

a spring so barren that in the middle of May there was no vegetation. Many Fast-Days were held in June; and then, certainly, a change occurred, bringing copious showers, accompanied with heat, producing a rapid growth of corn and grass, leading on to a plenteous harvest. Escape from a dreaded calamity, conjoined with long bright days, after a dark cold winter and a barren spring, naturally conduced to a joyous heart, and so this Christian woman wrote—"I cannot but remark what a blessed season of gospel ordinances we had this summer. We had communions round about almost every Sabbath day, so I went with delight from place to place wherever the manna of the gospel was rained." In the winter of 1744 came fears of invasion by France and Spain; and the dark season of the year passed away slowly and drearily, but "after the winter comes the summer, wherein we have solemn ordinances and sweet communions." The danger, however, was not yet over. About Lammas, 1745, joy was turned into mourning, for tidings were circulated that the rebels were gathering in force, and under the shadow of this new terror she writes—"What a harvest this poor land had: the joys of harvest were taken away, and our lives were in doubt every day because of the enemy. There was a Fast-Day appointed and kept in the middle of harvest," and the first day of fasting in the district, held at Makerston, indicated great and general "mourning and supplication." For three months the country was in a condition of much uncertainty, and fears were doubtless aggravated by multitudinous rumours, till, on the 3d November, 1745, "the Highlanders and their wicked crew went

through amongst us: they compassed us about like bees, filling our houses. My heart trembled to see them running so fast to their ruin. . . . They tossed up and down our land side, destroying and ruining many places till the Lord's time came to destroy them, so that, on the 16th day of April, 1746, the battle was fought between the Duke's army and the rebels, and it pleased the Lord to deliver them into his hand." Great indeed must have been the sense of relief; and one does not wonder at a renewed song of thanksgiving:—"After a weary winter of distress and trouble came the summer, when we had our sweet communion days; the sacrament of the Lord's Supper administered about every Sabbath." At Maxton the Rev. Gabriel Wilson was still minister, but had little intercourse with brethren except Mr. Davidson of Galashiels; and it was a trouble to this good woman to see people neglecting ordinances in other places, and "running thronging to Maxton," a habit which she was convinced would "fall and come to nought."

In 1747 a son of this Christian woman got a presentation to Bedrule, where he was settled, not without opposition; but instead of regarding the privileges of Christian people, she justifies his persistence in forcing his ordination, and "sees the hand of the Lord carrying on His own work alongst with him." The worthy parishioners, contending for the power to choose their own pastor she regards as "the archers" who "have grievously shot at him and hated him," and in opposition to their legitimate aspirations, "his bow abode in strength, and the arms of his hands were made strong by the mighty God of

Jacob." So do good people differ in opinion; and each, in his way, is conscientious. While the struggle at Bedrule was in progress the mother of the presentee "had a sweet winter's feeding upon His word and ordinances, providence and promises;" and when, in spring, "there arose a new opposition, so that hope was like to fail," there came "with reproof and sweetness" the words addressed to Martha, "Said I not unto thee that if thou believest thou shalt see the glory of God?" At length the ordination was consummated, and the maternal heart overflows with joyous ecstasy:—"O! what a weighty day was the first Sabbath to me! I was moved to praise and say, 'Not one word hath failed of all that the Lord hath promised. . . . How sweet was that word, God is the Lord, who hath brought all about, so that, with all my heart and soul, binds myself and all mine to the horns of the altar. O! with what sweetness and delight did I dedicate myself, and husband, and all my eight children to Thee." All through the summer she was "allowed to feed in the flowery meadows of gospel ordinances;" and particularly at Makerston and Mertoun "was allowed to sit under the shadows of my blessed Redeemer."

In bearing trials the good woman was something of a Christian heroine. A daughter, Katherine, died in the beginning of 1748; but her relatives had the comfort of witnessing her "great composure of mind" in the prospect of death. At a communion at Nenthorn she had been converted under a sermon preached by Mr. Innes, Mertoun, from the words, "As many as received Him, to them gave He power to become the sons of God." Her husband died at

Lammas in the year following, and on that occasion she wrote:—"Praise and blessing to my God, who was pleased to join me to a godly husband, who was helpful to me in the ways of God. We went together with delight and pleasure from one communion to another all round us, or within our reach. We joined in family duties, and all the duties of our Christian course, and in all the affairs of life, with unity and harmony, living together as heirs of the grace of our God, as heavenly travellers, helping and encouraging one another in our journey heavenwards. It pleased God to spare us together for thirty-eight years, and we thought it but a short time for the love, peace, unity, and harmony that was betwixt us. . . . The 5th day of August, being the Sabbath, the Lord was pleased to call him home to his eternal Sabbath. So after his departure I went to my closet to lament for my loss, and groan and moan my case before the Lord, that I wist not how to live in this weary wilderness now after the death of such a husband. But, O! how sweetly was it impressed on my heart and mind, God lives, and can fill up all wants, and will be in the room of all relations. I thought the command of God on my spirit and mind was, 'See that ye make no lamentation for him, for he is, as a good and faithful servant, now entered into the joy of his Lord;' and he 'is gone to his grave in a good old age, as a shock of corn fully ripe.' He has been taken home, and there he shall abide, and 'go no more out,' so I thought I got such a view of the happiness and exercise of the higher home I longed to be there with them."

In recent, as well as remote, times there have been able and acceptable ministers in Earlston connected with the Established Church. On the 31st August, 1868, died the Rev. David William Gordon, in the 83d year of his age and the 61st of his ministry. He was born on the 1st April, 1786, at Montrose, but in early youth removed to Leith, and became a student in the High School and University of Edinburgh. His parents were connected with the Burgher congregation of Kirkgate, Leith; and in 1802 Mr. David was one of eleven students who joined the class of Professor Lawson at Selkirk. Among his contemporaries were Messrs. Alexander Brown, afterwards of Bellingham; George Brown, North Berwick; Alexander Campbell, Irvine; Alexander Fletcher, afterwards D.D., Bridge of Teith; Robert Fletcher, Chapel Street, Hamilton; Archibald Henderson, Carlisle; John Johnson, St. Andrews; William Lee, Horndean; and Robert M'Laurin, Coldingham. While yet a student he joined the Established Church. In the 21st year of his age he was ordained at Morebattle, but, after seven years, was transferred to Gordon, and ten years later to Earlston, where he laboured faithfully and earnestly during the remainder of his life. With a handsome person, a winning and commanding voice, a refined taste, a solemn, earnest bearing, he had many elements of the popular orator, and had the additional recommendation of delivering his discourses without making use of "the paper." His matter was richly evangelical, and his discourses greatly relished, often making a deep impression on the hearers.

CHAPTER IV.

LAUDER, 1751.

LIKE other royal burghs in Scotland, such as Edinburgh, Inverness, Old Roxburgh, Jedburgh, and others, Lauder occupies a beautiful situation. Twenty-six miles or thereby southward from Edinburgh, by the magnificent highway engineered by Thomas Telford over Soutra Hill, the old burgh stands near the bank of the Leader, from access to which, however, the burghers are debarred by a forbidding wall, inside of which are the grounds of Thirlstane Castle. Contiguous to the town is cultivated land, yielding rich crops of oats, potatoes, and other common agricultural products; but not far distant are higher grounds covered with heath, on which are flocks of the hardy black-faced sheep indigenous to the Scottish hills. Through many a romantic glen are footpaths and country roads leading upward to the higher hills of the Lammermuir range, at the top of which, six miles distant from the burgh, there bursts on the view a magnificent panorama, including the Lothians, Fife, the Firth of Forth, and, far in the distant background, the great barrier of the Highland hills.

At the summit of the hill is an ancient shealing, commonly designated Lowrie's Den, but more pro-

perly named Huntershall; and about a mile westward from the road is the old ruin of Soutra Aisle. Many ages before the Reformation there was a "girth-gate," or pilgrim's road, across the waste from the bridge over the Tweed above Darnick, of which poetical use is made in Sir Walter Scott's novel of "The Monastery," over Soutra Hill to Edinburgh and the North; and now the solitary fragment of an aisle, looking out over the Lothians to the Bass and North Berwick Law, and over Edinburgh across the Forth to the Kingdom of Fife, stands, like a sentinel of the olden time, marking the spot where once stood the Trinity House of Soltre. It was founded in the year 1164 by Malcolm IV., King of Scotland, for the relief of pilgrims, and for poor and sickly people; and had some lands at St Leonards, near Edinburgh, annexed to it by its royal founder. It was further enriched by frequent benefactions at a later date, and to it were bequeathed the lands of Thomas the Rhymer at Erchildoune. The house is said to have been likewise a place of refuge for criminals; and, about half-a-mile south from the spot where stood the hospital, there is a small eminence called Cross-Chainhill, which is believed to have marked the boundary of the privileged ground. Adjoining the hospital, and under its jurisdiction, there was a church dedicated to the Holy Trinity; and there was a village, of which several houses remained till the close of the 18th century. The lands, in those old days, belonged to the monks of Aberbrothwick, now Arbroath; but the endowments were alienated by Mary of Gueldres to the Trinity College Church of Edinburgh in the year 1462, after which the chapel at Soutra was served by

a vicar. At the Reformation in 1560 the Regent Murray gave the Trinity Church and its pertinents to the magistrates of Edinburgh; and the parish of Soutra was afterwards joined to Fala, the corporation having the right of alternate patronage. In the Parish Church the bell of the old hospital continues to summon worshippers to the house of prayer, and it bears the inscription:—"To eat, sleep, and pray I do call; good people of Brothwick, God bless you all." The aisle is in the county of Mid-Lothian, but on the confines of Berwickshire. Not even a grave-stone remains to indicate the ancient cemetery, though not many years have elapsed since old residents were there interred.

Contiguous with the parish of Lauder, and forming the north-west angle of Berwickshire, is Channelkirk, about 6 miles in length by 5½ in width. It is commonly pronounced Jinglekirk; and in the old parish records, which extend back to 1650, is spelt Chingelkirk, thus affording one of many examples in which the common is more correct than the printed form of the name. Extending upward to the top of Soutra Hill and Lammer Law, it includes some of the highest peaks of the Lammermuir range, the summits clothed with heather; but on all, except two or three, farms there is much arable land, the soil generally a light dry earth, on a deep bed of sandy gravel, well adapted to the culture of turnips, potatoes, and clover. In the parish of Channelkirk improvement of land was begun early, and the pioneer was Mr. Robert Hogarth, who, about the year 1770, left the Merse for the upland farm of Carfrae. At that period farmers in Lauderdale were total strangers to the culture of turnips,

and were very little acquainted with the improved method of meliorating land by lime, sown grass, or rotation of crops. An improved system of tillage was introduced by Mr. Hogarth, who used Small's ploughs; the production of clover as well as turnips was begun, and in no part of Berwickshire were better crops raised than in the elevated district of Carfrae. By the same enterprising tenant whitefaced long-wooled sheep were introduced from Northumberland, in place of the old blackfaced breed, native to the hills; and though the climate was cold, they were found to thrive perfectly well when kept on good grass during summer and fed on turnips in winter. Potatoes were not planted in the fields previous to 1780; but were soon found to suit the locality remarkably well, and came to form, with oatmeal, the principal food of the peasantry. In the centre of a beautiful and fertile strath is situated Carfrae Mill, formerly the hostelry where horses were changed in the old coaching days, and still a place having somewhat the aspect of a village. At a little distance to the westward is Oxton, a fine specimen of the antique and quiet Scottish hamlet. The houses are mostly thatched, and on some roofs there is a fair crop of grass; but there are some decent shops, and though railway whistle or telegraph wire disturb not this peaceful retreat, there is a school and an assembly room, where lectures are occasionally delivered in winter; and the village has a general aspect of intelligence and comfort. At Carfrae Mill the road from Edinburgh, southward, divides, one branch leading toward Lauder; the other, on the east side of the Leader, being the more direct route for Greenlaw and Kelso; but the two meet

again a mile beyond Lauder. Along the more easterly road are situated some fine farms, including Addingstone, Lylestone, and Burncastle. The fields are steep, and some of them high, but are well cultivated; and each farm includes a stretch of moorland still unbroken by the plough. On some farms a good deal of land a thousand feet above the level of the sea has been ploughed, and, after yielding a crop of turnips, has been sown in superior grass without a grain crop. Thus, while one part of the farm is arable, another portion stretches away into the recesses of the Lammermuirs, the region of blackfaced sheep, where even goats or wild deer would hardly be out of place; and where the cry of the eagle would be heard without much surprise.

In the neighbourhood of this romantic region, on the right bank of the Leader, is the ancient burgh of Lauder. It is one of those "rural capitals" regarding which Professor Cosmo Innes wrote, more than thirty years ago, that "their sites are generally surprisingly fine." In respect of building materials, as well as general plan, these ancient burghs have "at once an airiness and a solidity, and, in many of them, an approach to grandeur, which we seek in vain in the provincial towns of any other country." Some ancient burghs partly retain the features characteristic of earlier days; but this is particularly true of Lauder. Approached from the direction of Stow, in the valley of the Gala, the road is steep, and not so spacious as might be expected in the main avenue of approach to a royal burgh. Part of it also leads over an expanse of moor, but from different points are obtained unsurpassed views of Border scenery,

bounded by the distant Cheviot Hills. The first look at Lauder brings a sense of pleased surprise. In the noiseless valley of the Leader it lies like a pretty picture. Close to the town is cultivated land of a roseate hue when newly ploughed; at other seasons covered with rich crops of oats, potatoes, or other agricultural produce; and the landscape is varied with plantations not too extensive, but skilfully arranged.

Not far distant, and full in view, are the higher hills already mentioned, which can be reached by footpaths and riding roads up through many a romantic glen leading to the heath-clad peaks of the Lammermuir ridge. It is a picture of the quiet old-fashioned Scottish burgh, but with many improvements in keeping with the requirements of modern civilization. The town has a clean, substantial appearance, with spacious main streets, and a look of quiet, easy, rather enviable comfort. No screech of railway whistle shakes the serene atmosphere; and there is not much intercourse with the outer world, but where home comforts in abundance are at hand there is no need for outside help.

The town and town lands are said to have been erected into a royal burgh in the reign of William the Lion (1165–1214); but the early charters were lost, and, in 1502, a new title was granted by King James IV., confirmed by Parliament in the following year. The name was apparently derived from William Lauder, who came to Scotland with Malcolm Canmore, and, besides certain lands in the Lothians, had large possessions assigned him on the southern slope of the Lammermuirs, of which district his de-

scendants became hereditary bailies. In the opinion of Sir Henry Maine, whose view is adopted and elaborated by Mr G. Laurence Gomme, Lauder is a survival from prehistoric times analogous to the old village communities in the East. Under that system all land was held in common, and was managed by the head-men of the community. After a time individual members were allowed to break up portions, and enjoy them separately. Afterwards an arrangement was made, in virtue of which every one got a certain portion to crop, while the remainder was used in common for pasturage. Professor Maine, who describes Lauder as perhaps the most perfect example of the primitive cultivating community extant in England or Germany, derived his information from a Parliamentary return issued in 1870; but Mr. Gomme goes back to 1835, when a report was presented by the Municipal Corporation Commissioners. In that report it is stated that the earliest recorded number of burgesses was 315, though the number must at an early period have been smaller, as Camden describes Lauder as a village with forty houses and cottages, all thatched; and the number of burgesses could hardly exceed the number of households. At 315 it continued, as appears from the Town Council records, till 1781, when the number of allotments was reduced to 105, doubtless owing to a reduction in the number of burgesses. In 1816 the number of burgesses had fallen to 48, and in 1835 there were only 25 burgesses, though there were still 105 "acres." In 1881 there were 212 inhabited houses within the burgh, containing 258 separate families, so that only a very small proportion are burgesses; and even were each of the

105 "acres" held by a single household they would scarcely suffice for half the inhabitants.

The reason of this decadence in the number of burgesses is indicated in Kerr's "Report on the Agriculture of Berwick." It is there correctly stated that the burgess acres are subject to private sale, disposition, or inheritance like any other private property; and "from the heritable and transferable nature of the burgess lots, it has necessarily happened that several have been concentrated into the possession of single individuals, and it may happen that the whole may ultimately fall to one proprietor, who will then become the corporation." In the natural concourse of atoms any large body has a superior attractive force, and so it happens that upwards of 30 allotments have fallen in to the Lauderdale estates, and ultimately the process of absorption may be extended still farther. So it happens that the burghal arrangement at Lauder is little else than a relic, with some antiquarian interest derived from the fact that the right to hold burghal lands depends upon the possession of a homestead in the town.

It will be understood that the portion of land called a "burgess acre" has no reference to actual measurement; the holdings vary in extent from 1½ to to 3½ acres. The selling price also varies from £150 to £350, according to size, situation, and quality. Each acre is the private and absolute property of the owner; to each there is a separate process of writs; and the price, in case of a sale, belongs to the seller, except that a sum of £10 is paid to the corporation if the buyer be not a son or a son-in-law of a burgess. No one has hitherto been admitted as a burgess who

did not own one of these burgess acres. The lands of the burgh include Lauder Common, about 1700 acres in extent, which has, from all time of which there is any record, been possessed thus:—A portion of it, extending to about 130 acres in recent years, has been set off periodically—say, once in five or seven years—to be broken up and ploughed, then laid down again to grass. The land thus treated has been divided into 105 parts, so as to allow a section corresponding to each burgess acre; and the portion falling to each is arranged by lot. These "hill parts" are cultivated in accordance with a system prescribed by the Town Council, and a small assessment is imposed to help in making drains and roads required for proper cultivation of the land. The whole remainder of the common has been used for grazing purposes. Each burgess resident within the bounds of the burgh has grazed on the common two cows or an equivalent, and a certain number of sheep—at present, and for some years past, 15; while each widow of a burgess resident in the burgh has grazed one cow or an equivalent and 12 sheep.

This mode of cultivation is described by Mr. Gomme as "extremely archaic;" and regarding it he notes as remarkable (1) that the arable mark is cultivated under rules prescribed by the Town Council; (2) it is shifted periodically from one part of the domain to another; (3) the assignment of parcels within the cultivated area to members of the community by lot; (4) the right to land for purposes of tillage being inseparably connected with the ownership of certain plots of land within the township; (5) the right to pasture on that part of the common in grass. All

these features of the modern Scottish burgh are described as common to the primitive village community, and are not repeated in any part of England or Germany.

The flock of sheep is now held in common by the burgesses, managed by a shepherd appointed with the consent of the Town Council, and the proceeds are divided. These flock-owners are designated the Lauderhill Sheep Company; and a meeting is held yearly, when an abstract of the accounts is submitted and a dividend declared. In 1889 the sum available for division among burgesses and widows was £945 4s 5d, after expenses had been deducted. Formerly this part of the burgh property was managed in a very primitive fashion, each burgess taking charge of his own sheep. At a meeting of burgesses in 1772 it was agreed that the number of sheep should be reduced, that no burgess should have more than 18, and that each might have a cow and a horse. Cows and horses were turned out to graze during the day, and were brought home at night. A cowherd went along the street blowing a horn, at the sound of which every cow was turned out to join the herd, which increased in numbers at every turn. Sheep-shearing was a great annual festival. When the day came round all the sheep were brought into the town; and it may be imagined that

> "Much is the toil, the clamour much
> Of men and boys and dogs"

before the flock of mountain sheep could be all collected into a court-yard. This feat accomplished, every burgess, with the assistance of a dog, went in, took possession of his own sheep, which all bore his mark,

carried them outside, tied their feet, and took them off in a wheelbarrow to be stripped of their fleece. Rams were decorated with ribbons. In the afternoon the shepherd, with his horn, came along the street, when the newly-shorn sheep were let loose to join the general flock. Schoolboys also were out for a holiday, and were accustomed to chase the sheep back to the common. There was much confusion in the street—sheep newly clipped, and in great excitement, owing to the novelty of their surroundings, rushing wildly about, and occasionally, when hard pressed, leaping through a window. Weeks elapsed sometimes before the flock recovered from the evil effects of this ordeal; and with great benefit on all hands, the barbarous system was abandoned for a more rational mode of action.

At present the town has a clean and elegant appearance. Conspicuous in a central position, just at the parting of the streets, is the old Tolbooth, now called the Town Hall, which is entered by a spacious flight of steps. The lower flat, formerly used as a prison, has small windows without glass, but with strong iron bars, inside of which may be seen a capacious cavern, with a lowly arched roof of stone, dismal enough for a prison, but on the level of the street, so that captives were able to converse through the grating with friends outside. The Tolbooth is of great antiquity; and was, in 1482, dismantled by a troop of horsemen under the Earl of Home. Arriving in the town, these Border raiders inquired for Bailie William Lauder, called "Willie o' the West Port," but Willie was suspicious of their intentions, and took refuge in the Tolbooth. This was forthwith besieged,

its defenders overpowered, the bailie put to death, and the building demolished.

Till recent times, the Tolbooth was used as a place of confinement for debtors, as well as ordinary criminals; but it was not very secure, and occupants sometimes escaped. Thus, in 1736, according to the burgh records, a farmer in the neighbourhood was incarcerated for having failed to pay rent amounting to £85 16s Scots, but escaped, and an action was raised against the bailies for payment of the money. Amusing incidents sometimes occurred. In 1834 a stranger was sent to prison for a month or six weeks for having passed base money at Lauder hiring market, but his time was wholly occupied speaking to the boys outside; and in the evenings a dozen or thereby would be admitted to hear him sing songs and see him exhibit a pasteboard figure dancing to his music. At an earlier period a farmer in the neighbourhood had assaulted some one within the jurisdiction of the bailies, and was imprisoned; but being a friend of the magistrates, they were in the habit of getting him out during the evening, and having supper with him at the hotel. The old jailer had his repast in the kitchen, and, in his company, the prisoner returned to his cell at the close of the evening's enjoyment. On one occasion the hostler of the inn was imprisoned for being drunk and disorderly, but during the period of his confinement it chanced that the Sheriff of the county came and required post-horses to Greenlaw. The prisoner was liberated, and rode as postilion for the distance required, on condition that he should return and remain in prison for a corresponding period afterwards, a

stipulation which was honourably fulfilled. Prisoners were not always so accommodating. Four men, detained on one occasion in order to be sent before the Sheriff on a charge of breaking into a waggon by the roadside, contrived to escape by smashing the inner door, and then removing the outer door step. Two people from the country witnessed the escape, but did not give the alarm, preferring to enjoy the discomfiture of the bailies on finding that the birds had flown. At a more recent period a woman was imprisoned for debt, but had still sufficient money in her pocket to send the jailer for a supply of drink. In the consumption of this commodity the messenger participated, and the woman, watching her opportunity, locked him in, put the key in her pocket, and did not return.

In the main street, or market place, a few yards west from the Town Hall stairs, stood, in olden times, the market cross, at which public proclamations were made. Westward from the Town Hall is a street called Rotten Row, which is probably the oldest part of the town, but a good deal of it has been repaired within the past 70 years. Eastward is the Mid-Row, about 170 years old, called also "The New Causeway," to distinguish it from "The Old Causeway," on the south side of the Mid-Row, extending from the Town Hall downwards. On either side of the town, extending its whole length, is a narrow road, called "The Back Way," the original purpose of which is not well understood, but the roads are useful as affording access to gardens which lie in rear of the houses.

Some old customs, now abolished, formerly existed in the burgh. One of these was the riding of the

marches. The burgh lands were not enclosed then; and once a-year, on the King's birth-day, the bailies, council, and burgesses met in front of the Town Hall, where they drank His Majesty's health, and then set off to ride round the estate. At various points the burgess roll was read, and witnesses were called to attest where they had ridden, which was assumed to be on their own property. Those present who were not burgesses had their names taken down as possible witnesses. When three-quarters of a mile from home, on the return journey, the cavalcade halted, and organized a race. Such as could not hold on got some one else to ride their horses; and the whole company came down to the Town Hall at a pace dangerous alike to riders and spectators. In the evening the bailies, council, and burgesses dined together in the hotel; but the tavern bills, amounting usually to £45 a-year, led to embarrassment, to get rid of which some burgh lands were sold.

Till about fifty years ago the town drummer, then a burgh official, was in the habit of perambulating the town every morning between five and six o'clock, and again at eight in the evening, beating his drum continuously. The morning march was obviously designed to wake up people who had no clocks or watches; but the noise disturbed others also, and ultimately was regarded as no longer tolerable. Soon afterwards the evening drum was also discontinued.

At an early date the Maitlands of Lethington superseded the Lauders as lairds of the district. In the "Border Minstrelsy" "Auld Maitland" is described as defending his house at "Leader Town" in 1250 against a son of Edward of England. The burgh

was then a place of some political importance; and in "the Auld Kirk" at Lauder Castle the Scottish Parliament occasionally met. It was there that, in 1481, the nobles, with the Earl of Angus at their head, met and resolved to make an end of Cochrane, who had been created Earl of Mar, with others whom James III. had raised from humble positions to be his chief counsellors. While deliberations were in progress the royal favourites, having entered the church, were seized, carried out, and hanged from the parapet of Lauder Bridge. The King, who had advanced thus far against the English invaders, was arrested in Lauder Fort, and carried back to Edinburgh. The bridge where this drama was enacted no longer exists, nor is it certain where it was, but probably it spanned the Leader at a little distance west from the Castle. In the main street, near the west end, on the north side, there stood, not many years since, an old vault, obviously the remnant of a building higher and stronger. This is believed to have been the house in which the King was captured by his rebellious subjects. At a bend of the river is a pool called the "Witch Pool," "Hatter's Hole," and the "Ducking Pool." In it were ducked female scolds seated in a chair at the end of a pole. There, also, witches were tried by being thrown into the water. If the poor creatures sank they were regarded as not guilty, but, unfortunately, were often drowned; if they floated, as sometimes a thin old woman who was little else than a bundle of clothes would do, they were considered to be guilty of witchcraft, when they were hauled ashore and burned. Thus, in either case, death was almost inevitable.

At the battle of Flodden, in 1513, Sir William Maitland of Lethington was killed, and was succeeded by his son Richard. Born in 1496, Richard Maitland rose to a high position; and was employed in important business by James V., the Regent Arran, and Mary of Lorraine. Having lost his eyesight he became known as "The Blind Baron." He was a poet, and in one of his productions gave a graphic description of Liddesdale thieves and their doings. From English depredations he suffered heavily; for in 1570 Rowland Foster, captain of Wark, invaded his barony of Blythe, which he harried of 5000 sheep, all the cattle, and the household furniture, which, however, was valued at only £10. The Baron was then 74 years of age.

William Maitland, son of Sir Richard, born about 1525, became known as Secretary Lethington, and was a man of great ability, but unreliable. He secretly assisted Queen Mary, but took part in the conspiracy against Rizzio, is believed to have been accessory to the murder of Darnley, and fought against the Queen at Langside. Another son of Sir Richard, born in 1545, was John, who became Secretary in 1584, was afterwards known as "Chancellor Maitland," and died in 1595, having been created Lord Maitland and Lord Thirlstane. John Maitland, born about 1573, succeeded his father as second Lord Thirlstane, became a Lord of Session and President of the Council, and was created Viscount, and afterwards Earl of Lauderdale. He died about 1638, leaving a son John, who became a notable figure in history, and was the only Duke of Lauderdale.

Born at Lethington, on the 24th May, 1616, John

Maitland, whose mother was Isabel, daughter of Alexander Seton, Earl of Dunfermline and Chancellor of Scotland, was carefully educated in Presbyterian principles, and entered public life as a zealous supporter of the Covenant. He was an elder in the Kirk, sat in the Westminster Assembly, where the Confession of Faith and Catechisms were compiled, was trusted with important missions by the Covenanters, and was a party to the delivering up of King Charles I. to the English at Newcastle; but in 1647, after having succeeded to the earldom, changed his side, shared the defeat of Charles II. at Worcester, suffered imprisonment more or less close for nine years, but ultimately escaped to the Continent. Thence he returned in 1660 with Charles II.; and for years afterwards was much occupied with public affairs. His appearance and demeanour were anything but courtly, for Bishop Burnet writes:—"He was very big; his hair red, hanging oddly about him; his tongue was too big for his mouth, which made him bedew all that he talked to; and his whole manner was rough, boisterous, and very unfit for a court." In Scotland he was absolutely detested; and is now remembered chiefly as a wanton persecutor of his former friends, many of whom were sent, as he coarsely said, "to glorify God in the Grassmarket." Loyal to the King, he was overbearing toward his colleagues, and a combination was formed for his overthrow, which was ultimately successful. He was deprived of all his offices; the pensions granted to him and the duchess were withdrawn; and, on the 24th August, 1682, he died at Tunbridge Wells, in the 67th year of his age. A second wife,

Lady Dysart, contributed to his ruin, if she did not hasten his death; and Fountainhall writes:—"Discontent and age (corpulency also, it is said) were the chief ingredients of his death, if his duchess and physicians were free of it; for she abused him most grossly, and had gotten all from him she could expect, and was glad to be quit of him."

Two portraits of the Duke still exist, one in the north-west corner of the drawing-room at Dalkeith Palace, the other in the dining-room at Thirlstane Castle, near Lauder. Underneath the latter is an inscription, believed to have been composed by James the eighth Earl, as follows:—"John, second Earl of Lauderdale, also Duke of Lauderdale, Marquis of March, and Earl of Guildford and Viscount Petersham in England. This MAN enjoyed all the great offices under the Crown, but ruined his family by giving away to an old WOMAN, Lady Dysart, his second wife, an immense estate, handed down to him through a series of prudent and able ancestors, which estate was the means of raising him to the HONOURS he enjoyed."

In his early years, John Maitland seems to have manifested amiable qualities, and a story is told regarding transactions between him and a farmer's wife which finely illustrates the feudal relation then subsisting between landlord and tenant. With fanciful embellishments, it has been the subject of a popular tale; but even the naked facts are worthy of being told. In one of the highest districts of the stormy Lammermuirs, near the junction of Lauder parish with Channelkirk, is the farm of Tollishill, now owned by the Marquis of Tweeddale, but in former times part of the Lauderdale estate. Rising to a

height of 1200 to 1500 feet above the level of the sea, and stormy even beyond what might be expected at that height, the hills are intersected by glens abounding in nutritious grass, but the higher slopes are generally covered with short dark heather, the natural food of hardy blackfaced sheep. In summer the district is romantic; but in winter it is a storm-swept region, where whole flocks are sometimes buried under the drifted snow, and pastures are blighted by prolonged and withering frost. Prominent among traditions of the district are stories of inclement seasons. Thus, in 1782–3, there was a continued snow-storm from the 26th of November till the close of March. Farmers in Lauderdale, as well as other parts of Scotland, were unable to pay their rents. Harvest was not finished till the close of December; and the crop then reaped had been destroyed by frost and snow. Cattle were poorly sustained on whins and other coarse natural products; and the calamity of famine was averted only by a timely importation of white peas which had been purchased for the navy, but were not required, as the war with America just then closed. In 1760 matters were about equally bad from a different cause. A parching drought prevailed during summer; two-thirds of the cattle were slaughtered at Martinmas because there was no winter food; and the flesh of animals thus compulsorily butchered was sold for ¾d a pound. Earlier in the century was a season that has been always noted in meteorological annals. The summer and harvest of 1739 were very rainy; and about New Year's day, 1740, old style, or on the 12th January, according to modern computation, came on a severe

frost and snow, which continued till, about the month of June, the ice and snow were thawed by the summer sun. Harvest there was none; and before another year's crop was reaped the price of oatmeal rose to 3s 3d a stone, whereas the average price was 1s. In 1746 a storm began on the 25th January, old style, and lasted six weeks, killing nearly all the sheep in Eskdalemuir, a hilly district farther west than Lauderdale. All the farmers in that district, except six, were ruined. Again, in 1772, more than a third of the sheep in the same district perished. Even more severe storms were experienced in the century preceding. Conspicuous among these were "the thirteen drifty days of March," graphically described, from traditions gathered in the district, by James Hogg, the Ettrick Shepherd. The date has been variously stated as 1674 and 1620; but the former year is fixed by a peculiar circumstance. It is incidentally recorded that James, Duke of Monmouth, who had married Lady Anne Scott, and obtained with her the Buccleuch estates and dukedom, got licence in 1675 to import from Ireland 4800 "nolt" of a year old and 200 horses to replace animals that had perished in the thirteen drifty days. The Sheriff of Roxburghshire, W. Scott of Minto, was cautioner that the number should not be exceeded, and it does not appear to have been so; but some of the "nolt" were more than a year old, and the Sheriff was fined £210 sterling, a large sum in Scotland at that time.

In 1643 Thomas Hardie, then tenant of Tollishill, took home to his Lammermuir farm a comely young wife, Margaret Lylestone, familiarly known as Mid-

side Maggie. The season was singularly unpropitious; and in April the weather was described as "horribly unkindly." As the summer advanced white meal rose to £9 a boll; and merchants, expecting still higher prices elsewhere, bought up and exported grain "to the wreck of our country." Regarding 1650, it is recorded that in March and two following months there "fell out much unseasonable weather, the like whereof was not usual, for weets, cold, frost, and tempests." In that and the following year was a great dearth, and the best bear cost £12 Scots per boll. In these black years the flocks and herds of Thomas Hardie suffered severely, and at length a rent day came round, when he could not meet the demand. Trusting to her persuasive powers, the young and winsome wife undertook to propitiate the laird. Arriving at Thirlstane Castle, she obtained an interview, stated the inability of her husband to pay the rent, and alleged as a reason the unusual prevalence of frost and snow. Complaints of a similar kind had doubtless come in from other tenants; and possibly the Earl's patience was nearly exhausted. Half jocularly, but with a shade of impatience, he expressed readiness to accept payment in kind; and as snow seemed to be plentiful at Tollishill, he would dispense with any other rent provided Maggie would present him with a snowball on Midsummer day. The condition was accepted, and the farmer's wife was equal to the occasion. Returning home, she collected a heap of snow in a deep gorge, well sheltered from sun or wind, and this she pounded into a solid mass, which was then carefully covered. At the specified time there was still abundance of

snow, with a portion of which Maggie presented herself at Thirlstane Castle, and reminded the Earl of his promise. Pleased with her ingenuity and engaging address, Lauderdale granted relief from arrears of rent according to his promise.

After 1650 seasons improved; and the summer of 1652 was notable for clear, dry, warm weather, followed by a particularly early harvest. The succeeding winter was equally fine, so that fruit trees had a second blossoming in November, and some of them bore fruit, "albeit not in perfection." Furze and broom bloomed a second time; and the violet, not due till March, showed its modest head in November. Birds began to build their nests and lay eggs at or near Martinmas; and "salads and sybows were cried and sold in Edinburgh on the 27th November." The winter of 1654 was equally fine; and from October till March "the weather was dry and fair to such a degree as to make the period like a second summer," so that "in all that time there had not been above six showers of wet or snow, and two of these fell on Sundays." The summer of 1655 was remarkably fine, producing ripe peas and cherries in the beginning of June, a very early harvest, and such abundance that the best oatmeal could be purchased at 4d sterling the peck. Lambs and fowls were sold at an exceedingly cheap rate; and in the west of Scotland herrings were sold so low as 2d a hundred. Cheese sold for 2s 6d sterling per stone; and wheat sold for 6s 8d the boll. At the same time, the wages of masons were 2d sterling a day, with victuals. In these years prosperity once more dawned on Thomas Hardie, who became a careful and thriving tenant.

Meanwhile, the Earl of Lauderdale was in distress. Having attached himself to Charles II., he shared in the defeat at Worcester in 1651; and for nine years thereafter was doomed to confinement in various English prisons. Times were very unsettled, and, in respect of farm rents, as well as other matters, people adopted

> "The good old rule, the simple plan,
> That he may take who has the power,
> And he may keep who can."

The Lauderdale estates were poorly managed while their lord was languishing in prison as an alien to the existing Government, and with little certainty that he would ever again see the valley of the Leader. Meanwhile, Thomas Hardie and his wife honestly laid aside the yearly rent, which was allowed to accumulate till it had reached a goodly sum, wherewith Maggie desired to repay their former benefactor. Proceeding over Soutra Hill to Edinburgh, she got the money all in gold coins; and these she carried home, baked into a bannock, and, with her precious burden, set out for London. Her adventures on the road thither have not been recorded; but undoubtedly she met often with parties who would have helped themselves to the gold, but, as courteous Englishmen, would not deprive a respectable Scotchwoman of the bannock on which she might be reduced to subsist before London was reached. No little care and skill would be required to avoid any appearance of undue anxiety about the bannock lest suspicion should be roused; and possibly she may have found it necessary to parry an awkward question in some such manner as the woman, going to a conventicle, told

the dragoons, in language which they failed to appreciate, that her elder brother was dead, and had left a great legacy, of which she was going to claim her share. All dangers and difficulties were overcome; the heroine reached London, found her way to the Tower, and attracted the attention of Lauderdale by chanting a melody, of which she knew he was fond. Communication having been established, Maggie informed the laird that having once paid the farm rent with a snowball, she had now come to pay it with a bannock. Glad to see her comely face, he was yet uncertain how to regard this strange mission, and wonderingly awaited for some farther statement. Courteously invited to "pree" the bannock, his lordship broke a piece off, when some gold coins tumbled at his feet, and, after careful search, he found a really substantial sum of money. Maggie returned homeward much lighter than she went, and with a pleasant consciousness of having done her duty. The gift thus strangely presented was very opportune, for Lauderdale was soon afterwards liberated, and joined Prince Charles on the Continent, where the gold coins conveyed to him in the bannock were very useful.

In May, 1660, the Earl returned with the King to Britain, and soon afterwards visited his Lauderdale estates, which he seldom or never saw again, as his life was spent chiefly in London. As a token of gratitude to Maggie of Tollishill, he presented her with a silver chain, and granted permission for her and her family to hold the farm free of rent for the term of their successive lives, accompanying the boon with the remark, which has become proverbial in the district, "Every bannock has its maik but the bannock

of Tollishill." The chain, which still exists, is of silver wire, twisted in a double curb pattern, attached to a round plate, chased with arabesques of foliage, and having in the centre the letters, "B. C.," which probably stand for "bannock chain." The other end terminates in a hook, which fits into an eye under the silver plate, or into rings placed at various lengths of the chain, apparently to adapt it for a person either slim or more rotund in figure. The family of Thomas Hardie and his wife turned out to be respectable young people; and at an election of elders for Lauder parish, on the 23d November, 1677, one of those chosen was "Andrew Hardie, younger in Tullhousehill." There were then fifteen elders, of whom seven were in the town and eight in the landward part of the parish. In addition to Andrew Hardie, the country elders were George Simson, younger in Edniston; James Wadderston in Longcroft; David Moffat in Burncastle; Robert Shiels in Newbigging; Andrew Waddel in East Mains; Thomas Wilson in Pilmuir; and William Waddell in Trabroun. Among those in the town were Alexander Brotherstanes, merchant; William Rollmanhouse; William Allane; William Waddell, and others.

Previous to the Reformation the church at Lauder belonged to the Abbey of Dryburgh, and, till 1673, the kirk was in connection with the castle. In that year the church was erected in the town, partly at the expense of the Duke of Lauderdale, but, to some extent, with funds derived from vacant charges. In 1673, and for some years afterwards, the worship was Episcopalian. The kirk, as then erected, still exists; but it was repaired in 1822, and in 1864

additional improvements were made. The communion service, which is of silver, was gifted in 1677 by the Duchess of Lauderdale. The bell bears the following inscription:—"Given by Charles Maitland, Hatton, Her Majesty's Treasurer-Depute, 1681. Recast by James, Earl of Lauderdale, out of vacant stipends, 1751. John Milne, Edinburgh, fecit. Recast by Robert Watson, Newcastle-on-Tyne, 1824." On either side are the Lauderdale Arms.

The sixth minister after the Reformation was James Guthrie, A.M., son of Guthrie of Guthrie in Forfarshire, who studied and took his degree at the University of St Andrews, where he afterwards became a Professor in St. Leonard's College. In early life he was an Episcopalian, but by frequent converse with Samuel Rutherford, conjoined with farther study, became one of the most devoted adherents and champions of the Presbyterian cause. He was ordained at Lauder in 1642; but, in 1649, was translated to the First Charge of Stirling. Till 1812 an old house, still existing near the east end of the town, was the parish manse, and in that humble abode, then doubtless covered with thatch, James Guthrie probably lived during the time of his ministry. He was selected, in 1646, to wait on the King at Newcastle, with a letter from the General Assembly; and, on the 10th January, 1649, he preached before Parliament, for which he received public thanks. As a pastor at Stirling, he was earnest and faithful; but his zeal was afterwards remembered to his disadvantage, for, on the restoration of Charles II., he was seized, imprisoned, carried before the Parliament at Edinburgh, found guilty of "high treason," executed

at the Cross, and his head fixed up on the Nether Bow Port. There is a legend that the Earl of Middleton's coach passed through the gates a few days afterwards, when some drops of blood fell on it from Guthrie's head, which "all their airt and diligence could not wipe off."

Concerning the condition of the parish from 1677 to 1688 some good idea can be formed from a manuscript volume entitled "The Progress of Discipline and Church Censures within the parish and session of Lauder from the seventh of January, 1677, till 27th August, 1688." It is a volume of session records of great interest, and has been carefully preserved. The period coincides with the last eleven years of the Stewart dynasty, when the Church was governed by bishops, but not without Synods and Presbyteries, as well as Kirk-Sessions, for it appears from the record that in matters of discipline certain cases were referred to the higher courts, either because of the greater scandal or the obstinacy of the accused. Sometimes a sum of money was paid or a term of imprisonment endured before the accused could be restored to Church fellowship; and when parties were summoned before the Session security was required that they would compear. The communion was dispensed with the formalities which have always prevailed in Scotland till very recent times. On the 5th November, 1677, "there was presented to the Session by the minister two cups, with covers, and two flagons, all of silver, with keepers of leather, sent in gift from My Lady Duchess of Lauderdale, for the use of the church of Lauder." The communion was dispensed on the Sabbath following. On Saturday the 9th

November "Mr Alexander Bisset, minister at Melrose, preached the preparation sermon," and the collection for the day amounted to £3 10s Scots money. Next day "Mr. Gideon Brown, minister at Smailholm, helped our minister in administering the Lord's Supper," when the sum of £13 16s was collected. On Monday the minister and elders met; the Session was constituted, "prayer said," and Mr. Layng, minister at Ligertwood, "preached the thanksgiving sermon." The collection amounted to £19 10s for the three days. Usually there were "disbursements" to the poor after the communion, and the gifts were of fair amount for those times. Thus, at one communion, Robert Currie got £1; Bessie Pringle, £1 10s; Margaret Moffat, £1 10s; Alison Thomson, £1; Hugh Brotherston, £3; and in one place occurs the curious entry, "Hugh Rollmanhouse, elder, is ordained to make a pair of shoes to Margaret Watson, against the next day." In another case the sum of 18s was given to George Brotherston "for meals for the orphans." There seems to have been a meeting of Session every preaching day after the service. In the present day some members of Session have an informal meeting to count the collection; but then the Session was formally constituted and "prayers said," after which they counted the offering for the day. On the 20th May, 1677, there was "collected this day, £1 8s; for the mortcloth, £5 16s 8d"—in all, £7 4s 8d; and this was about the average.

The discipline at that period was strict, particularly as regards drinking. In one of the earliest minutes, "James Mason, Alexander Wilkinson, Robert Waddell, Robert Mitchell, and Richard Allane being called,

appeared, and being charged with drinking a whole night, confessed their fault, were rebuked in face of the Session, and admonished to live soberly in tyme coming." John Henderson, being charged with entertaining the above persons with drink, did not altogether deny the charge, and was admonished to be careful in time coming, under pain of a public rebuke. In the summer of 1677 it was found by the Session that much drunkenness prevailed in the town, on which account it was agreed, on the 22d July, that an Act against this sin be drawn up and read from the pulpit next day. This was followed by a stringent exercise of discipline inflicted on offenders. On the 7th January, 1678, John Wood was "sharply rebuked for his drunkenness;" and it was settled with his own consent that in case of any offence in future he must submit to "public censure in sackcloth." Elspeth Allan was charged with "entertaining sturdy beggars in drink until they were drunk, wherethrough a woman was killed." She "could not altogether get it denied;" and was therefore ordered "to acknowledge her fault publicly the next day." A woman found guilty of drunkenness was ordained to acknowledge her guilt publicly, "with certification that she shall make satisfaction in sackcloth if she be found guilty again." John Simson, in Boghall, "was rebuked for selling drink to strangers on the Sabbath day, and admonished for the time to come." From this it appears that the necessities of *bona fide* travellers were not then recognised.

On the 2d March, 1677, the record bears that "it being a very stormy day, and few folk being convened, the minister preached one sermon." Another

reference to weather is on the 19th June, 1681, when "the minister intimat to the congregation that the Presbytery had appointed a public fast and humiliation for the unusual drought, to be kept on Sabbath next." In 1679 the quiet current of events at Lauder was ruffled by disturbances in the country. The minister was absent in Edinburgh on the 8th and 15th June, in consequence of which "there was no preaching." On the 22d Mr William Layng, minister at Ligertwood, "preached one sermon in the forenoon, our minister not being returned." To explain the reason of all this, it is added that "from the 1st of June to the 22d thereof there was a great disturbance in the country by reason of a rebellious insurrection of Presbyterians, who were discomfit upon the 22d day." Thus quietly through the loopholes of retreat could the Kirk-Session of Lauder contemplate a crisis like the Battle of Bothwell Bridge, though it is obvious that the minister was much engrossed with the state of public affairs. Even in Lauderdale there must have been some excitement, for on the 21st December it is said "the communion was not administrat this year by reason of the disturbances in the country through the rebellion of fanatics." On the 26th July, 1685, "the minister made intimation to the congregation of a day of thanksgiving, to be held on Thursday next, for the defeat and overthrow of the Duke of Monmouth, the Earl of Argyle, and their associates, who rebelled against the King." Again, on the 23d May, 1686, "the minister made intimation of a day of thanksgiving to be kept upon the 29th of May, and yearly in tyme coming, appointed by authority, for God's gracious restoring of lawful

monarchy to the Throne on that day, and freeing us from the tyranny and yoke of usurpers."

The Duke of Lauderdale died in 1683, and was succeeded by his brother Charles, who had been a Lord of Session, with the title of Lord Hatton, from an estate of that name acquired with his wife, a daughter of Richard Lauder. The parish minister was Mr. John Lumsden, A.M., who had formerly been minister at Dalgety, in Fife, and afterwards in the Canongate of Edinburgh, whence, on the 16th April, 1685, he had been translated to Lauder. On the 13th January, 1686, he was admitted a burgess of Lauder; but seems to have given offence to some parishioner, for "Charles Watson, maltman, became bound that George Tait, late servant, should not do skaith to Mr. John Lumsden, minister of Lauder, and his family." He was deprived of his charge on the 9th August, 1689, by order of the Privy Council, for not reading the Proclamation of the Estates, and not praying for William and Mary, but for the late King, "that God would give him the necks of his enemies, and the hearts of his subjects."

In 1691 Richard Maitland, born in 1653, and made a Privy Councillor in 1681, succeeded his father as fourth Earl of Lauderdale; but in 1694 was outlawed, and died in the following year. He married Lady Anne Campbell, daughter of the Earl of Argyle, but left no children. On the 10th August, 1693, the Rev. William Campbell, A.M., was inducted as minister at Lauder; but on the 23d December, 1697, was deposed "for false accusation, drunkenness, and profane conversation," of which he had been guilty when living in the north.

With John Maitland, fifth Earl of Lauderdale, began a period more favourable to liberty of conscience as generally understood in Scotland. Born about 1656, he passed as an advocate, and became a judge, with the title of Lord Ravelrig. He took part in the Revolution, and afterwards supported the union of the two kingdoms. In 1710 he died; and his wife, Margaret Cunningham, only daughter to the Earl of Glencairn, survived her husband 32 years. The parish minister for 12 years was Mr. George Logan, A.M., who afterwards acquired some prominence in the Church. Descended from Logan of that ilk, he studied in the University of Glasgow; and on the 4th March, 1703, was licensed as a preacher by the Glasgow Presbytery. He became chaplain to the Earl of Lauderdale, was unanimously called to Lauder, and on the 8th May, 1707, was ordained pastor of the parish. On the 22d January, 1719, he was inducted as minister of Sprouston, to which he had been presented by John, Duke of Roxburghe. Thence he went, on the 15th November, 1732, to Trinity College Church, Edinburgh, of which he continued in the pastorate till his decease, on the 13th October, 1755, in the 77th year of his age and the 49th of his ministry. On the 8th May, 1740, he was elected moderator of the General Assembly; and in that capacity pronounced the final sentence of deposition against Ebenezer Erskine and his brethren, then numbering eight in all. He strenuously supported the Hanoverian succession; and after the rebellion published a "Treatise on Government," which involved him in a long and acrimonious controversy with the Jacobite antiquary, Thomas Ruddiman. In the "Life

of Ruddiman," he is characterised as "a little neat man, who had from nature no vigour of intellect, from study no enlargement of knowledge, from habit no precision of reasoning;" but that is obviously the judgment of a biassed controversialist.

Charles, 6th Earl of Lauderdale, born in 1688, was present with Argyle at the battle of Sheriffmuir. In 1744 he died at Hatton, leaving a son, James, who became 8th Earl. He died in 1759, also at Hatton, but had previously married Miss Turne de Lombe, daughter of a French refugee. Their son James, the 9th Earl, born in 1759 at Hatton, survived till 1839, and was known as "Citizen Maitland," on account of political opinions adopted in Paris, where he was in the crisis of the great Revolution. He was a personal friend of Marat, and witnessed the storming of the Bastile. In British politics he took a prominent part, and appeared in the House of Lords dressed as a Jacobin. He seldom visited Scotland, and took no active part in the management of his estate, but left that duty to his eldest son James, who afterwards succeeded to the title and estates.

As minister of the parish, Mr. Logan was succeeded by Mr. Thomas Pitcairnes, son of David Pitcairnes of Dreghorn. Licensed on the 10th September, 1717, by the Presbytery of Biggar, he was ordained at Lauder on the 27th March, 1720, having been presented *jure devoluto* by the Presbytery. On the 16th October, 1735, he was translated to the collegiate charge of St. Cuthbert's, Edinburgh, to which he had been presented by the King. His colleague was the Rev. Neil M'Vicar, who, when the city was in possession of the Pretender in 1745, and ministers were

enjoined to pray for him as King, had the courage to say in his public prayer—"As regards the young man who has recently come amongst us in quest of an earthly crown, grant, O Lord, that he may speedily receive a crown of glory."

The next minister of Lauder was Mr. James Lindsay, who was licensed on the 23d February, 1732, by the Presbytery of Edinburgh, became tutor in the family of Charles, Earl of Lauderdale, and was, on the 17th August, 1736, ordained minister of the parish. In April, 1746, he was translated to Dunbarney; thence, in 1750, to Lochmaben; and in 1765 to Kirkliston, where, on the 2d November, 1794, he died in the 85th year of his age and the 61st of his ministry. He was a frequent speaker in the General Assembly, but his views on patronage and other ecclesiastical questions were unstable, and his influence was not great. By a contemporary, he was described as "a hussar in raillery, whose object was to display himself and humble the man he played on." His successor in Lauder was Mr. Robert Fisher, ordained on the 22d September, 1747, but translated in 1753 to Colinton, near Edinburgh, to which he was presented by James, Earl of Lauderdale.

The next parish minister of Lauder was Mr. James Ford, A.M., who was, on the 26th November, 1746, licensed by the Presbytery of Edinburgh, and, on the 31st July, 1751, ordained at Warenford by the Presbyterian Class of Northumberland. On the 27th September, 1753, he was inducted minister of Lauder, to which he was presented by the Earl; and there he remained till the 24th September, 1810, when he died in the 87th year of his age and the 60th of his

ministry. Two single sermons were published by him—one in 1777–78, entitled "The Certain Danger of Perverting Divine Truth and Disregarding the Judgments of Heaven," in which he labours to show that the British Government, as then constituted, was the best that human wisdom could devise, and counselled his deluded brethren in America to return to their duty as British subjects. The account of Lauder parish in Sinclair's "Statistical Account of Scotland" was likewise written by Mr. Ford. In 1785 he received the degree of Doctor of Divinity from the University of Edinburgh.

The Secession in Lauder did not originate with any forced settlement or any special disruption in the Kirk, nor was its advent heralded with any sonorous flourish of trumpets. Members, who were dissatisfied, quietly attached themselves to the congregation ta Stow, and contentedly walked over the hills to worship there till 1747, when some of the Lauderdale contingent separated from their brethren, and joined the Anti-Burghers. At first they were conjoined with Earlston, but in 1751 the friends from Upper Lauderdale asked for supply of sermon as a separate congregation, with its seat at Oxton, in the parish of Channelkirk. The request was granted, and for six or seven years the people "worshipped in barns and in the open air, as opportunity offered and circumstances required." Thus a fell struggle was maintained by this little colony of Anti-Burghers, who were designated the congregation of Stow, though their local habitation was in the hilly region of Channelkirk. As lineal representatives of the Covenanters, these sturdy Scottish Presbyterians found

their natural home in remote moorland districts. For dwellers among the Cheviots the great centre of attraction was Gateshaw; and for the Lammermuir range the gatherings were at Earlston, Oxton, afterwards Lauder, Greenlaw, and Duns. On the 22d February, 1757, a petition, signed by 78 persons, for one to moderate in a call, was presented to the Presbytery of Edinburgh, when Messrs. White and Arnot were appointed to meet with the people, and inquire into their circumstances. Not long afterwards the site of the congregation was removed to Lauder, and there, in 1758, a church was built with 300 sittings. It was a long plain building, without a gallery, and with windows only on the south side; it stood in front of the site now occupied by the manse.

Of such an event as building a meeting-house for the Anti-Burghers no notice appears in the burgh records, which, however, had been kept with great faithfulness for 150 years before. The minutes of Town Council meetings in these records are generally brief. Bailies and councillors met to re-elect themselves or choose successors; meetings were held to arrange about letting the "customs," large and small, besides the multures of the Burn Mill; a representative to the General Assembly was annually chosen; and at intervals the Bailies and Council united with those of other burghs in the group to elect a representative in Parliament. In a patriarchal way they looked after the morals of the community. The records bear that on the 27th June, 1733, a written promise was given, and attested by two witnesses, that a certain Robert Borthwick, "indweller in

Lauder," shall not in any time coming be guilty of "carrying away or abstracting any turfs, peats, or other elding or grass belonging to others," and that he will "behave civilly, pleasantly, and quietly;" but if convicted of any transgression, he shall be "banished the place." In December, the same year, Andrew Shillinglaw, burgess in Lauder, whose wife had been "incarcerated in the tolbooth," by order of the Magistrates, for "picking and stealing," undertook that, if she was liberated, he would become bound to forfeit his privilege as a burgess, and make good any loss to individuals in case she or any member of his family were again convicted of similar acts.

The burgh school was regulated by the municipal rulers; and in 1737 the fees chargeable for instruction therein were fixed at 7s Scots per quarter for English, writing, and arithmetic, and 14s Scots for Latin, with other branches. On the ground of a mortification for that purpose, it was agreed that children recommended by the magistrates be educated free of charge. The town clock claimed a share of attention. On the 13th November, 1734, the Bailies and Council found that the clock of the burgh had fallen into great disrepair, when John Kirkwood, clocksmith at Hardygatehead, was instructed to make a new one, "with the greatest expedition," and have it set up in the steeple of the Tolbooth, at a price not exceeding 400 merks.

About 1739 the country was getting into a disturbed condition in connection with doubts regarding the stability of the Hanoverian dynasty; and on the 3d of October in that year a meeting of burgesses was held to have the oath of fidelity administered, and

to abjure any efforts, open or secret, to disturb the reigning sovereign. A fine of 40s was imposed on all absentees. No notice appears in the records of the Pretender's visit to the burgh, but it is known that he spent a night in the Castle on his way southward after the battle of Prestonpans. The Castle was not then inhabited, but bedding, with other necessaries for his accommodation, were taken from an inn not now in existence. A division of the Highlanders accompanied their chief, and encamped for the night in the park between the Castle and the town. They were preceded by some fugitives from the army of Sir John Cope, and their officers were in a hotel quarrelling over the cause of their defeat, when the landlady interrupted the brawl by announcing that the Highlanders were entering the burgh. They had come over Soutra Hill by an old road now closed; and had halted at a hotel near the manse of Channelkirk, where some of the officers scratched their names with a diamond on the window panes. When that house was taken down some years ago the glass of those windows was carefully preserved.

The first minister of the Secession in Lauder was Mr. Laurence Reid. Of his parentage, the place of his birth, his early education, or his University career nothing special is known. He comes into notice in 1756 as one of eight students who entered the Theological Hall at Abernethy. On the 4th April, 1759, he was ordained at Lauder; but was, in 1764, loosed from his charge, inducted to Pathstruie in 1765, and ultimately was an Independent minister at Portsoy. Not much is known regarding his ministry in Lauder; but, according to tradition, he

was eccentric in manner, and altogether "a peculiar person."

The second minister was Mr. David Wilson, from Howgate, a hamlet in the parish of Penicuick, 11 miles south-east of Edinburgh. That congregation originated with members from Dalkeith and West Linton who adhered to the Anti-Burgher Synod, while the majority of these congregations took part with the Burghers. A place of meeting was found at Halls, and there, in October, 1748, the Rev. Mr. Clarkson of Craigmailen preached, intimating the excommunication of the Rev. William Mair, West Linton, because he had separated from the Anti-Burghers, who claimed to be the true Church. David Wilson entered the Theological Hall in 1761, the last session of Mr. Moncrieff's professorship. He was called to Dunblane, Whitburn, and Lauder, his call to Lauder being signed by 62 males. On the 16th March, 1768, he was ordained; but died in 1770, in the second year of his ministry. He was remembered chiefly for the number of sermons sometimes preached from a single text.

Previous to the ordination of Mr. Wilson, a spirit of improvement had begun to animate the municipal rulers, and it continued to advance with increasing speed. Early in 1761 some effort was made to have the streets clean; for it was ordained that "no middings shall be allowed from the Tolbooth stair foot to the west side of the avenue head after Candlemas day, under a penalty of three shillings and forfeiture of the dung." About 1770 improvements of a more substantial kind were inaugurated. A meeting was held "for the purpose of settling the direction of the

streets of the burgh, and for removing any obstructions or 'nasuances' upon the streets thereof," when a committee was appointed "to visit and inspect the said streets, and to report the proper direction thereof from the one end of the town to the other, and particularly to knock down or cause to be removed any outshotts or projections of buildings which shall appear hurtful or detrimental to the police of the burgh." On the 3d April, 1770, the Treasurer was empowered to borrow £50 sterling, to be expended on a causeway for the streets. It was agreed, on the 14th December, 1771, to make a new street down the south side of the Tolbooth to join the old street opposite Mr. Elliot's tenement.

An effort was made in 1770 to establish a weekly market. A meeting of "those interested" was called, at which there was general agreement on many preliminary matters. It was said that the general spirit of improvement which had for some time prevailed in Scotland had now, happily, reached Lauder, where its progress had been surprisingly great. As the road from Edinburgh to England, by way of Kelso and Jedburgh, passed through Lauder, it became one of the great thoroughfares between the capitals of the United Kingdom. The buildings and streets of the burgh had been so much improved that any one who had not seen it for a number of years could scarcely have known it to be the same place, and the inhabitants of the town and neighbourhood had greatly increased in number. For these and other reasons, it was said "there is, and must be, a great demand for all sorts of vivers and other articles of provision for the accommodation both of the passengers and

inhabitants, not to mention the country round, which of late is greatly improved in the manner of living." It was farther stated that "though Lauder is situated in a very bountiful and cheap country, nevertheless provisions of every kind are not only at certain periods scarce and hardly to be got, but are, in general, dearer than they ought to be in a place so well situated." The only reason that could be assigned for this was the little attention that had been paid by the Magistrates to have a weekly market with proper regulation and inspection. Considering the situation of the town, in a plentiful corn country, and "the greatest manufacturing place of grain in the south of Scotland," it was thought that a good corn market might be established, to be held on the Wednesday of each week, and to accomplish this object they invited the co-operation of "gentlemen farmers and manufacturers of grain in the neighbourhood." A public market was all the more necessary, as the Magistrates were informed that some of the inhabitants had been accustomed to buy up "in a hidden, private, and clandestine manner, within their houses, many articles of vivers and provision, such as meal, butter, cheese, eggs, fish, &c., and sell them at a profit without ever being presented in a market, while butchers brought in lean and diseased beasts, which were killed and sold privately." It was proposed to change all this, and appoint that such articles should on Wednesdays and Saturdays be exposed for public sale from 12 till 2 o'clock, under a penalty of 10s for each offence.

Another element in the general improvement was the making of roads. Previous to 1762 a road had

been constructed from Carfrae Mill through Lauder, on which a toll was placed at Midburn, but the country was so open that payment could easily be evaded. To prevent this permission was granted to erect the toll near the burgh, where the road was bounded on one side by the Earl of Lauderdale's park wall; but it was arranged that inhabitants of the burgh should not be charged for the passage of their flocks and other traffic. Toward the close of 1771 the last link in the chain of roads from Edinburgh to Newcastle by way of Jedburgh was completed; for, on the 11th of October, in that year, James Edmonston, one of the bailies, produced a letter from Sir Gilbert Elliot of Minto, Bart., preses of the Trustees for making turnpike roads through the county of Roxburgh, &c., stating that it would be necessary to borrow an additional sum of £800 sterling for the purpose of extending the road to the Reed Swyre, on the border of Northumberland. It was agreed that Mr. Edmonston be authorised to attend a meeting on the 14th to consider the state of the funds, with power to join the other Trustees as obligants for the loan.

The last minister of the Anti-Burghers in Lauder was Robert Colville, from the East congregation, Duns, who was ordained on the 3d August, 1780, and had a long ministry of 44 years. Robert Colville, youngest son of John Colville and Elizabeth Brockie, and the sole survivor of a family who all died of small-pox, was born at Preston, in the parish of Bonkle, Berwickshire, and was partly educated at Duns, where his mother had settled after the death of her husband. He attended the University of Edinburgh, and studied theology under Mr. William

Moncrieff at Alloa. In 1778 he was licensed as a preacher, called to Lauder on the 16th December, 1779, and ordained on the 6th of August in the following year. At the ordination Mr. Whytock, Dalkeith, began the services with a sermon from 2 Corinthians ii. 16, after which Mr. M'George preached the ordination sermon from Romans x. 16, and the afternoon sermon was from Mark xvi. 15, by Mr. Dalziel, in place of Mr. Bruce.

Robert Colville had a most suitable training for his position as Anti-Burgher minister of Lauder. He had become a student of theology in 1772; and was then under the pastorate of the Rev. John Whyte, who, in 1743, had been ordained as the first minister at Duns in connection with the Associate Presbytery. In the town and neighbourhood of Duns the cause of the Secession had been early embraced and very tenaciously maintained. The pastorate of the parish having become vacant in 1737, Lord Blantyre, who had obtained a disposition of the patronage from Mr. Hay of Drummelzier, presented Mr. Roger Moodie to the vacant charge. The presentee was unacceptable to the parishioners, who strenuously opposed his settlement; but, in spite of all efforts, he was ordained in 1738 under military protection. In October, 1739, when Messrs. Ebenezer and Ralph Erskine were at Gateshaw for the ordination of Mr. Hunter, they visited Duns, where the memory of their father, Mr. Henry Erskine, was still fragrant. Supply of sermon was granted, but could be given only once in six weeks; on other days the good people were in the habit of walking to Stitchel or Gateshaw, where ordinances were now regularly maintained. On the

12th January, 1743, Mr. John Whyte, from the congregation of Abernethy, was ordained as the first pastor at Duns. Under his ministry Mr. Robert Colville had been trained; and with his ordination at Lauder, while the Rev. John Dalziel was in full vigour at Earlston, and Mr. Whyte himself at Duns, the southern slopes of the Lammermuirs were well planted with Anti-Burgher congregations.

The amount of Mr. Colville's stipend has not been ascertained: probably it was very small. He lived in a humble thatched cottage of one storey, with garden attached, situated on the north side of the main street, opposite the mid-row. His sustenance was aided by the kindness of a good woman, Isabel Ormiston, who, in 1793, "disponed, conveyed, and made over her rig of land, commonly called the Foregate Rigg, on the south crofts of the burgh of Lauder, to the said Robert Colville, and his successors in office." Mr. Colville married Margaret, daughter of Mr. Mulligan, minister of the General Associate congregation of Glenarm, afterwards of Urr, in the parish of that name, in Galloway. They had four sons, two of whom died young. Of the other two Eliezer became a surgeon in Ayton, where he died in May, 1853, leaving three sons and three daughters; while George became a draper in Dunfermline, but afterwards removed to Edinburgh, where, on the 2d November, 1850, he died without issue. To pay for the education of his elder son, Mr. Colville was obliged to borrow money from a member of his congregation, and this was paid up afterwards by the son himself.

Regarding Mr. Colville, the Rev. George Robson

says he was "a man full of anecdote; fond of botany, music, and astronomy; of a joyous temperament; a good talker, and distinguished for his dry humour in conversation. He was more appreciated as a pastor than as a preacher, in the social circle than in the pulpit. The congregation was always small, and is said to have never exceeded seventy members under his ministry." He died on the 6th February, 1824, in the 73d year of his age and the 44th of his ministry. His widow went to live with her son George at Dunfermline, and died in Edinburgh on the 6th October, 1841, aged 86 years. She was buried at Lauder, where her husband, with their elder sons, had been previously laid.

After Mr. Colville's decease the church was declared vacant by the Rev. Mr. Inglis, Midlem; and on the first Sabbath of March following the sacrament of the Lord's Supper was dispensed by the Rev. Patrick Bradley, Lilliesleaf. Supply of sermon was continued for a twelvemonth, but generally on alternate Sabbaths with the Burgher congregation till, on the 1st March, 1825, the two were united by a deed of the Presbytery of Selkirk. This decision was intimated to both congregations on the second Sabbath of March, 13 months after Mr. Colville's death; and the communion was dispensed to the united people on the second Sabbath of June following. In 1826 the house that had been occupied by Mr. Colville was sold; and the meeting-house, on which a feu-duty of 10s 6d was charged annually, was let as a school till 1837, when it was taken down, and part of the materials used in building the present manse.

Till 1793 there was no Burgher congregation in Lauder; but in February that year a petition, signed by 14 male inhabitants of the burgh and neighbourhood, was presented to the Associate Presbytery of Selkirk, craving supply of sermon; and assigning as a reason for this request the statement that they are "without a dispensation of gospel ordinances by the connection with which they adhere." The petition was not granted, but was pressed more persistently in April following, when it was opposed by the congregation of Stow. It was agreed that the Rev. James Henderson, Hawick, should preach at Lauder on the third Sabbath of the month, which he did in a barn, enlarged for the purpose by the removal of a wooden partition in the middle. On a report subsequently presented by him, the whole matter was referred to the Synod for advice. A petition was presented to the Supreme Court, signed by 95 persons, chiefly connected with the congregation of Stow, when it was agreed, without a vote, that supply of sermon should forthwith be accorded to Lauder, and Mr. Brunton was appointed to preach there on the fourth Sabbath of May. On the 18th June the case was again referred to the Synod in consequence of opposition from Stow; but in September the Synod again decided favourably, and supply of sermon was continued to Lauder as a preaching station. On the 10th June, 1794, the Lauder people petitioned the Presbytery to be congregated, but again the movement was opposed by Stow, and the matter was settled by another appeal to the Synod. It was arranged that Messrs. Elder (Newtown), Hall (Kelso), and Shirra (Yetholm) should go to Lauder

on Tuesday the 7th of October, and form a congregation. The meeting was held, and, after sermon by Mr. Elder, a congregation was formed with 37 members. In the same year a church with a gallery, and having 432 sittings, was built in Rotten Row. It was opened in 1795 by Dr. Lawson, who preached from Hosea viii. 14, "Israel hath forgotten his Maker, and buildeth temples." Possibly the Professor intended it as a compliment to the Burghers of Lauder, when he said, "It has been on the lowest decline of piety that the most magnificent edifices have been reared for its worship;" for, according to accounts, the "temple" in which he then preached was "one of the most confined, suffocating, barn-like edifices of the day."

The first Burgher minister of Lauder was Mr. George Henderson, from Ecclefechan, a congregation of great interest in connection with the Secession. Its first minister was Mr. John Johnston, a notable instructor of youth, and otherwise a remarkable man. He was for a time classical tutor to Mr. George Lawson, afterwards the well-known Professor. His home was at West Linton, and while a student in theology, under the Rev. James Fisher, he spent the intervals between successive sessions of the Hall in teaching. In the words of Dr. John Macfarlane—"He was an excellent scholar, and in every respect well qualified to elevate the classical tastes of his pupils, and give them a direction toward those sacred offices upon which in after life they were to be employed." It was a habit with Dr. Lawson to speak of his former preceptor "in terms of almost enthusiastic veneration; and not unfrequently in his lectures

at the Selkirk Hall was this early teacher referred to as one of the most accomplished of men, and one of the best specimens of a Christian minister." Years afterwards, when Lawson had become a Professor, a son of his early teacher came to be enrolled in the class, and Lawson shook him kindly by the hand, saying, "My young man, there is a woe pronounced against your father; all men speak well of him." Among those who afterwards spoke well of him was Thomas Carlyle, whose early days were spent under his ministry, and who is reported to have said—"I have seen many capped and equipped bishops, and other episcopal dignitaries; but I have never seen one who more beautifully combined in himself the Christian and the Christian gentleman than did Mr. Johnston."

Trained under such a minister, and spending his early days in a district so rife with grand associations as Ecclefechan, George Henderson had peculiar advantages in preparing for the Christian ministry. With thirteen other students, he entered the Theological Hall at Selkirk in 1790; and having obtained license after completing his course, was called to Whitby. On the 15th March, 1796, the congregation of Lauder presented a petition for a moderation, which was granted, the Rev. Mr. Shirra to preach and preside. The call was unanimous in favour of Mr. Henderson, and when the competing calls came before the Synod in September Lauder had the preference. On the 9th November, 1796, he was ordained, when the Rev. Mr. Jardine, Langholm, preached from John xxi. 15–17, and presided at the ordination, after which the closing sermon was

preached from Psalm cxix. 11 by the Rev. Mr. Greig, Stitchel.

Little information regarding Mr. Henderson's ministry can be obtained from the session records, which are exceedingly meagre. No reference is made to the circumstance mentioned by the Rev. George Robson that in 1797 Mr. Henderson began a Sabbath School. Forty years earlier, in 1757, there had been one at Norham, on the English side of the Tweed, originated by the Rev. James Morison, minister of the Anti-Burgher congregation there, and during fifty years clerk to the Anti-Burgher Synod. Not till 1781 did Mr. Raikes begin his Sabbath School in the city of Gloucester, so that he was long preceded by the Anti-Burgher minister, of whom and his doings, however, he had probably never heard. For the benefit of his scholars, Mr. Morison published a catechism, which he called "A New Year's Gift for Children," and this was so popular as to reach a third edition before many years elapsed. It was dangerous, however, to open such a school in Lauder. For doing so, and particularly for getting the help of "unqualified teachers," Mr. Henderson was cited before the Presbytery of Earlston. As he declined to acknowledge their authority a complaint was lodged by Dr. Ford, the parish minister, and Mr. Purves, parochial teacher, with Sheriff Christie, who sent for a sight of the books taught in the school. A copy of the New Testament and of the Shorter Catechism was sent, which the Sheriff returned with his compliments and best wishes for the success of the work.

The Burgher minister of Lauder was a popular preacher, and in his time the church was generally

full. His gifts were recognised in other districts, and in 1797 he was called to Aberdeen by the congregation afterwards of Nicholas Lane, but was continued at Lauder. It was a time when agricultural prosperity was advancing with great rapidity, and convivial habits widely prevailed. In Lauder some German and French officers lived as prisoners of war for some years previous to 1814, when they were exchanged. Besides being lax in their ideas they were often quarrelling, and one morning a duel was observed on a terrace at the east side of the castle. The weapons were razors tied to the end of walking sticks, and not much damage was inflicted. In the vortex of frivolity Mr. Henderson became involved. His indulgence in social habits was carried to excess, and marred his usefulness as a minister. Complaints were made to the Presbytery, leading to inquiry, conference, and ultimately separation from his charge. On the 13th July, 1824, his resignation was accepted, and he retired to Bridekirk, near Ecclefechan, where he lived with a sister, and had an allowance of £20 a-year from the congregation. He died on the 18th October, 1826, aged 56 years.

Sometimes the Seceders were subjected to practical jokes. There was an idiot who lived for many years in the burgh, and appears to have resembled the jesters of former days. He was a strong supporter of the Established Church, and shared the feeling of dislike to the Seceders. Some one had given him a bad shilling, which he took to the meeting-house and put into the plate, taking out 11½d. Afterwards he went in great glee to the Earl of Lauderdale, shouting, "I've cheated the Seceders the day, my Lord!

I've cheated the Seceders." Jemmy had an old-standing dislike to the steward on the Lauderdale estate, which found expression in a peculiar way. Lord Maitland, afterwards Earl of Lauderdale, was out shooting, with his brother, Sir Anthony, and Bowmaker, the steward on the estate. Jemmy was there as a privileged follower; and as the party wished to cross the Leader Jemmy carried the two brothers safely across. "Now, Jemmy," said the steward, "you must carry me over." "Vera weel!" said the idiot. Taking the official on his back, he carried him half way across, and then dropped him quietly into the water.

The first minister of the united congregation was William Lowrie, from the congregation of North Leith, a most excellent minister, and a public-spirited member of the community. His career was only too brief, for he was ordained on the 13th January, 1826, and lived less than eight years thereafter; but that period, in spite of many troubles, was bright and full of work, performed with unfailing cheerfulness. He was born at Haddington on the 14th April, 1803, but, when less than three years old, removed with his parents to Leith, at the High School of which the rudiments of his education were received. After two years in the Rector's class at the High School of Edinburgh, he went to the University, and in 1819 entered the Hall at Selkirk. Sixteen students entered in that year, among whom were, besides Mr. Lowrie, his brother Alexander, afterwards minister at East Calder; James Gray, afterwards of Albion Chapel, London; James Lillie, D.D., of John Street, Montrose; Alexander Marshall, Kendal; Peter Mather, West

Kilbride; John Smart, D.D., St. Andrew's Place, Leith; and John Taylor, M.D., D.D., Auchtermuchty. It was the year of Dr. Lawson's decease, and these promising students came afterwards under the influence of Dr. Dick, a clear-headed theologian and most successful Christian instructor. Another element in the training of Mr. Lowrie consisted of his connection with various literary and philanthropic associations, in the work of which he was practically active. The one fear was that his health would fail, as symptoms of consumption appeared after his third session at college.

On the 6th April, 1824, Mr. Lowrie was licensed by the United Associate Presbytery of Edinburgh; and his first sermon was preached in Nicolson Street Church there. In the afternoon of the same day he preached at Leith, in the church of Dr. Harper, under whom he had been trained, and whom he greatly esteemed. He was at Melrose, Selkirk, and Jedburgh in November of the same year, and was happy, but in a subdued mood, as his favourite sister, Rachel, was dying of consumption, and he was haunted with a premonition of his own early death. Early in 1825 he was sent to preach in Miles Lane, London, vacant by the early death of the Rev. Alexander Waugh, A.M.; and was apparently able to do a good deal of work, as he mentions having on one Sabbath "preached thrice, heard two table services, besides a lecture and a sermon." On the 30th June, 1825, he was called to Lauder; but the call was not sustained owing to some informality, and a second call came out on the 11th August. There was strong opposition, but the call was ultimately

accepted; and on the 17th January, 1826, he was ordained. On the Sabbath following he was introduced to the congregation by the Rev. James Harper, afterwards Dr. Harper of Leith; and in the afternoon Mr. Lowrie preached from 2 Corinthians ii. 16, "Who is sufficient for these things?" His conduct as a minister was judicious, and any feeling of opposition by members of the congregation gradually vanished.

The few years of Mr. Lowrie's pastorate were chequered with much personal sorrow. Five months after his ordination, on the 24th May, 1826, his only remaining sister, who had been for some time in a declining state, died, and was buried in the same grave with another sister previously deceased. The communion was approaching; and the Rev. John Brown came from Edinburgh to preach on the Fast-Day. It was his first communion, and the young minister was in high spirits; but next morning symptoms of illness appeared, which were the more depressing as his sisters had died of consumption. For months he was laid aside, but in the end of January, 1827, he resumed preaching, when his sermons were "strikingly affectionate and heart-searching, richly stored with the fruits of his own religious experience and recent afflictions." One of his most memorable and impressive sermons, afterwards published, was on the words (Rev. xxii. 5), "There shall be no night there." In March, 1828, Mr. Lowrie had a fever; but afterwards his health was fair, and no time was spent in indolence, nor was he contented with a perfunctory discharge of duty. He was regular in attendance on meetings of Presbytery and Synod, taking part in the business of both,

and giving evidence of high forensic talent, and at an early period he devoted much effort to promote the temperance cause. On the subject of Voluntary as opposed to Established Churches he was no less decided. The public discussion of this question began soon after his ordination; and his own ideas were explicitly expressed in a review of "Ballantyne's Comparison of Established and Dissenting Churches," which was inserted in *The Christian Monitor.* Other reviews of works on the same subject from his pen appeared in the Theological and the United Secession magazines; and he wrote a tract, published under the auspices of the Edinburgh Voluntary Church Association, entitled "The Whole Question of Ecclesiastical Establishments Stated and Considered." In all these writings he manifested a minute acquaintance with the subject in all its bearings, a power of language, a brilliancy of wit, and an aptitude in rebuking arrogance, as well as exposing misrepresentation and slander, that augured well for his future usefulness in the discussion of public questions. In those early years of the Disestablishment agitation the Secession minister of Lauder did much in the way of diffusing sound information in a popular style, in removing errors which prevailed regarding the spiritual nature of Christ's kingdom, and expounding the only scriptural method of supporting religious institutions as revealed in the New Testament. To him pertained, in large measure, the credit of organizing Voluntary Church Associations in Scotland, though his name was not so prominent as those of ministers and influential laymen whose position gave them greater weight with the public.

In Mr. Lowrie's time, also, general politics became lively in Lauder as well as other parts of the country. The sons of "Citizen Maitland" had departed from the politics of their father; and at the first general election for the Reformed Parliament Sir Anthony Maitland was the Tory candidate, but was defeated after an arduous struggle. On the day of the election there was much rioting in the burgh, caused, it was said, by strangers from Jedburgh and Haddington, two other burghs in the group. Viscount Maitland, brother of Sir Anthony, and afterwards Earl James, was stoned, his hat knocked off, his coat torn; and the old gamekeeper who tried to protect him was seriously injured with a bludgeon. At least one voter was forcibly abducted. He was put into a carriage by men from Haddington, driven off, and released several miles from Lauder, when it was no longer possible to arrive before the poll closed. The Whig candidate, Mr. Stewart of Alderley, was elected by a majority of one or two votes; but was unseated after a scrutiny. A second poll resulted as before, with the return of Mr. Stewart. Viscount Maitland was a man of violent temper. When out shooting on one occasion with his brother, Sir Anthony, the two brothers were in a shepherd's house, and had an altercation so furious that the gamekeeper thought it safe quietly to remove Sir Anthony's gun. On another occasion the keeper himself was visited with the Viscount's anger. A hare had been shot, and the dog ran to seize it, which was regarded as indicative of bad training, and a reflection on the keeper. The Viscount instantly shot the dog, and turned on the

keeper, saying he had a good mind to empty the other barrel into his body. The keeper was at the time carrying Sir Anthony's double-barrelled gun, which was loaded, and, with true British courage, said, "You had better be sure of your aim, my Lord, as I am not likely to miss you with both barrels." He then walked off the ground, accompanied by the remaining dogs. The Viscount ordered him back, but he refused to return till a suitable apology was made.

In exciting election scenes Mr. Lowrie had little or no share, being again laid aside with ill-health. For two years he had laboured faithfully as pastor of the congregation, not distracted by his efforts to aid public movements, though hampered not a little by his "often infirmities," coupled with a permanent delicacy of constitution. He was particularly attentive to the religious education of the young. Besides separate classes for the more advanced young people, he superintended a very flourishing Sabbath School which met regularly in his own church, and connected with which was an excellent library of religious books. For the use of advanced classes in this school, he composed "Questions on the Doctrines of the Bible, with References to the Scriptures for Answers." The idea of this catechism was suggested, as he states in the preface, "by the excellent series of questions on the Old and New Testament Biography used in the Edinburgh Sessional School." It met with a flattering reception, passed through two editions in a year, and was introduced into many Sabbath Schools as a very useful help in communicating sound scriptural instruction. Nor was he less earnest in working for a

revival of religion among his people, as well as writing in advocacy of such a movement all over the Christian world. In the missionary cause he was much interested, and a paper was contributed by him to the *United Secession Magazine* on the "employment of native missionaries."

In February and March, 1831, Mr. Lowrie was a second time sent to London to supply the pulpits of Wells Street and Oxendon Street, then vacant. On the way thither he caught cold, and was reduced to a low state of health, from which he never fully recovered. The winter of 1832–33 was spent chiefly in Leith and East Calder, in a vain effort by change of air and scene to recruit his exhausted strength. On the 19th March, 1833, having returned to Lauder, he attended a meeting of Presbytery at Melrose; but the day was extremely cold, and the effects on his feeble frame most injurious. While the Presbytery was sitting he was taken ill; and could not return home till the following week. A sermon written at Melrose under conditions of great bodily weakness, on the text, 1 Timothy iv. 8, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come," was preached to his people on the first Sabbath of April; and it was his last appearance in the pulpit. Intimating to the Session and managers that he now felt seriously unwell, and was reluctantly compelled to desist for a time from preaching, thus yielding to the advice of medical friends tendered to him long before, they acceded to his wish with ready sympathy, and agreed at once to provide supply for the pulpit till he might be able once more to work. That day was destined

never to arrive. He went first to Leith, and afterwards to East Calder, where, in the house of his brother and sister-in-law, under the medical care of Dr. Dick, he enjoyed unwearied and affectionate attention, and at first showed signs of recruiting. It turned out, however, that pulmonary consumption was making sure and rapid progress, and before the close of June it was obvious that his days were numbered. The communion at Lauder was observed on the fifth Sabbath of that month, and at the close of the service on the Fast-Day, his brother, who was one of the officiating ministers, intimated to the congregation that their minister seemed to be dying. At the same time a letter to his "dear people" was read, which turned out to contain his farewell words. He died in perfect peace on the 6th July, 1833, in the 31st year of his age and the 8th of his ministry. He was buried in the churchyard of South Leith, beside the remains of his sisters and other near relatives.

On the 14th October, 1834, Mr. George Robson was ordained as second minister of the united congregation. He was born at Eckford Moss, near the banks of the Teviot, and his parents belonged to the congregation of Mr. Shanks at Jedburgh. At Eckford Moss a colony of excellent Christian people had been located from an early period. In the immediate neighbourhood was the residence of Henry Hall of Haughhead; and for generations the parish had a succession of earnest gospel ministers. The representation and petition of Christian people presented to the General Assembly in 1732 had obtained no fewer than 90 signatures of men at Moss Tower, in

Eckford parish; and among these were Thomas Robson, John Robson, James Robson, and Charles Robson. From one or other of these the future minister of Lauder has undoubtedly sprung; and in him many good qualities of his worthy ancestors have been reproduced. After the usual course of preparation, he entered the Theological Hall of the Secession Church in 1826, and studied under the Rev. John Mitchell, D.D., Glasgow, who had, in the previous year, been appointed to the chair of Biblical Criticism, while Systematic Theology was still taught by Dr. Dick.

Having been licensed as a preacher, Mr. Robson officiated at Lauder on the second Sabbath of June, 1837, and to the majority of the congregation his services were very acceptable. A call was addressed to him, signed by 8 elders and 197 members. There were 12 elders at that time, but four of them were laid aside from active work by age and infirmity. The call was not quite unanimous, and a small minority organized a congregation in connection with the Relief Synod; but under Mr. Robson's ministry the congregation prospered, and had at one time 420 members. At his ordination the services were conducted by the Rev. Adam Thomson, East Bank, Hawick, and the Rev. Andrew Rodgie of the West congregation there. At the centenary of the congregation Mr. Robson furnished some interesting statistics. It was at one time collected from eight parishes; and the removals by death or disjunction varied from 40 to 70 each year. One member lived to the age of 100 or 102, another to 92 or 95, a third to 91, a fourth to 90, and not a few to upwards of

service for the common plough. Besides the 21 cottages at Clarilaw, the monks had, in the barony of Bowden, now owned chiefly by the Duke of Roxburghe, 28 husbandlands, for each of which a money rent of 6s 8d was paid, besides services in sheep-shearing and harvest, in carrying peats and carting wool, and in conveying the abbot's commodities from Berwick. In connection with these services the stipulations were exceedingly precise, specifying even the work in which the husbandman was to have his food from the Abbey, and when he was to maintain himself. Still higher in the social scale was the "bonnet-laird," who became the liege vassal of the monastery, holding his land in perpetuity, paying only a moderate amount, but giving certain services in spring and harvest. Higher still were the great Church vassals, who held a position second only to the barons and freeholders of the Crown, having their lands free of all service, and paying only a moderate quit rent. There is no appearance of women having been employed in out-door work, except in harvest, when all hands were employed, and each husbandman was compelled to give four days' work, with his wife and family. In autumn 28 husbandmen belonging to Bowden had to work four days; and they had to furnish a man with oxen for one day to carry peats from Gordon moss to the stable-yard of Kelso Abbey. Once a-year they had to go to Berwick with a single horse cart, or, if they were not called on for that service, they had to work three days instead. Each husbandman took in lease with his land 2 oxen, 1 horse, 3 chalders of oats, 6 bolls of barley, and 3 bolls of meal, all of which he was expected to leave

in case of quitting the holding, a custom which, in later times, was applied to certain farm products under the designation of "steelbow." In addition to their specific lands any husbandman had a right of pasture on the common for bestial, in proportion to the extent of his holding; and each cottar had a similar right for a sow and her pigs. In the town of Bowden were four brew-houses, each let at 10s, and every tenant was bound to sell the abbot a lagan and a half of ale for a penny. The lagan was equal to 7 quarts. There were in the village 36 cottages, each with an acre and a half and half a rood of land. Every cottar was expected to work nine days in harvest, and to find a man for washing and shearing sheep; and every house furnished a hen for the abbot at Christmas at the price of one halfpenny.

Long after the possessions of the Abbey had passed into the hands of lay proprietors many of these small holdings remained, and were held on much the same conditions as before. Thus, in 1643—that is, 83 years after the date of the Reformation in Scotland—we find the first Earl of Roxburghe granting infeftments and rights confirming the grants formerly given by the monks. He assumes that the occupants of lands and houses in the territory of Bowden had been native and kindly tenants, and possessors of the parts and portions of land mentioned in the writ, having certain rights and feus which he wished to continue. The duty then payable for each husbandland was 12s 6d, one kain fowl, one long carriage, one short carriage, work in harvest for a day and a half, with other duties and services according to use and wont. The feuars were bound to attend three times in the

year at the head court in Kelso, or at any place within the lordship of Holydean. All were obliged to ride with the Earl and his bailies when required, and to have horse armour and other necessaries according to the custom of the country. From a valuation roll of that date, it appears there was still a "town of Clarilaw," the residents in which paid £528 6s 3d a-year, part of it in service and "maills," while a rent of £720 was paid for "the mains of Clarilaw." The whole is now united into one large farm. At the same date the feuars of Bowden had 31 husbandlands, each valued at £28 Scots, a total of £868; while the feuars of Midlem, in the same parish, paid £1055 for 31 husbandlands. About the same date there were many feuars and portioners in adjoining parishes, as well as in other parts of the county. In Melrose parish the feuars of Eildon, who had held their lands from the days of the monks, had a valued rent of £240; those of Newtown of Eildon, in the same neighbourhood, £300; Newstead, £648; Gattonside and Westhouses, £600; Darnick, £522; Melrose, £426; and Blainslie, £1419 3s 8d, all Scots money. Thirty-five years later, in 1678, there had been portions of land acquired from the feuars in Bowden and Midlem, for the holdings in Bowden had been reduced to 23½ and in Midlem to 24¾ husbandlands. Little more than a century later, it was said regarding Bowden parish that there were "about fifty small feuars in Bowden and Midlem" who paid teind, feu, &c., to the Duke of Roxburghe to the extent of one-eighth of the value of their subjects; but it was added "their number is daily decreasing, the richer purchasing the properties of the poorer."

sold to the heritors of Lauder for £306, and, on land purchased from Mr. Lauder in 1832 for £115, a new manse was built in 1837, at a cost of £500 or £600, and was occupied in May the same year. Four years afterwards a new church was built beside the manse, with 594 sittings, at an estimated cost of £581 10s, exclusive of carriages. On the 10th October, 1841, the handsome new building was formally opened by the Rev. John M'Gilchrist, Rose Street, Edinburgh. His text in the morning was Psalm lxxiii. 16; and in the evening Psalm xxiii. 6. In the afternoon Mr. Robson preached from Acts x. 20, "Go, stand and speak in the temple to the people all the words of this life." At these services a collection of £41 was obtained. The house in which the congregation had assembled regularly during 47 years, and which had been opened by Professor Lawson, was bought by 11 shareholders, eight of them members of the congregation, and fitted up as a schoolroom, the want of which had for some time been much regretted. In this school two students, afterwards ministers in the United Presbyterian Church, were successively teachers.

For many years after Mr. Robson's ordination the town was a centre of great activity, being on the main thoroughfare from Edinburgh southward. Till the opening of the railway in 1849, ten stage-coaches passed through the town daily, five in each direction; and the cartage of grain toward Dalkeith, as well as coal and lime from the Lothians outward, was very large. All this is now changed, and the phrase "as quiet as the grave or even as Peebles" might now be considered applicable. In fact, it has been said that

a loaded gun might be fired along the main street without much risk of damage, so sparse is the traffic. Whatever truth may be in this, it is not necessarily a disadvantage; on the contrary, in this age of noise and hurry, it is comforting to reflect that within easy reach there is still such a peaceful locality at Lauder.

After full fifty years of work, Mr. Robson was laid aside from the active duties of the pastorate; and in 1885 Mr. Thomas Keir, M.A., from Perth, was ordained as his colleague. The membership is about 237, and the congregational income £260, of which £220 is paid for stipend. The senior minister has written on some central doctrines of the gospel; and has collected facts and statistics which might be turned to good account but for impaired vision, which meanwhile makes literary effort impossible.

Connected with the several congregations, there were at different times 15 students preparing for the ministry. From the Anti-Burgher congregation went forth Mr. Simon Somerville, who became minister at Elgin. Born at Carfrae, in the parish of Channelkirk, in 1767, and licensed in 1790 by the General Associate Presbytery of Edinburgh, he was, on the 9th February, 1791, ordained minister at Barry. This charge he resigned on the 9th October, 1804; and on the 17th April, 1805, he was inducted to the second congregation at Elgin. In that town he died on the 11th October, 1839, in the 72d year of his age and the 48th of his ministry. One of his daughters became the wife of the Rev. William Stobbs, Stromness; and their son, the Rev. Simon Somerville Stobbs, is now minister of St. James' Mission Church, Broughton Place, Edinburgh. With the same congregation, but

claimed also by Stow, was connected Mr. Robert Phin, who became minister of the Established Church at Wick. To the Burgher congregation belonged Mr. George Reid, who was ordained minister of the United Presbyterian congregation of Westray, one of the Orkney islands. From the United Secession congregation came Mr. George Paterson, who, on the 23d October, 1827, was ordained at East Linton; Mr. Andrew Martin, ordained on the 18th August, 1831, at Lochmaben; Mr. William Ballantyne, born at Longcroft, and on the 31st December, 1846, ordained at Langholm; Mr. William Cowan, who first taught the school in the disused church, licensed by the Presbytery of Selkirk, and on the 6th July, 1846, ordained at Buckhaven, afterwards translated to Blackfriars Mission Church, Glasgow; and Mr. Daniel Douglas, connected with the Earlston congregation, but joined that of Lauder as teacher, in succession to Mr. Cowan, ordained on the 26th April, 1849, as minister at Kennoway. There were brought up under the ministry of Mr. Lowrie, Robert Dods, licensed by the Presbytery of Selkirk, who afterwards studied medicine, emigrated to New York, and practised medicine there; and William Brown, a licentiate of the same Presbytery, who became a teacher first at Renton, near Ayton, and afterwards at Linlithgow. Four young men connected with the congregation became students, but died before their course was completed. James, son of Robert Lockie, a most devout Christian and a great friend of the Rev. George Reid, died while attending college in Edinburgh. John Bathgate, a native of Lauder, had completed his studies; but died on the 29th June, 1829, while under trials

for license. James Allan, who entered the Theological Hall at Glasgow, died on the 7th February, 1829, while in Edinburgh attending the Natural Philosophy Class; and James Usher, Byrecleuch, died in the second year of his course at the University.

CHAPTER VI.

MIDLEM, NEWTOWN, LILLIESLEAF, MELROSE.

A CLUSTER of parishes situated chiefly on the south side of the Tweed furnishes some interesting illustrations of ecclesiastical and social life extending over a long course of years. Of this district Bowden may be accepted as a central and typical specimen. Bounded on the north by Melrose, on the east by St. Boswells and Ancrum, on the south by Lilliesleaf, and on the west by Selkirk, Bowden is a parish with an area of 6,700 English acres, including one of the Eildon Hills with half of another, but situated chiefly on the southern slope, extending three miles toward the valley of the Tweed and the water of Ale, a tributary of the Teviot. The village of Bowden is superb as regards situation. On a platform near the base of the Eildons, it has a fine southern exposure. Most of the houses and cottages have gardens, those on the south side of the road which runs through its whole length, on a slope, facing the noonday sun, the warmth of which, tempered with frequent droppings from clouds attracted by the hills, is peculiarly favourable to the growth of certain fruits and vegetables. Close at hand, on the north, rise the Eildons like precipitous walls of red sandstone, 1385 feet in height; but toward the east, south,

and west is a prospect commanding the whole county of Roxburgh, the Merse of Berwickshire, and the east of Northumberland, from the neighbourhood of Bamborough, on the east coast, all along the northern slopes of the Cheviot ridge to the west end of the Carter Fell, and thence to the grassy hills on the borders of distant Liddesdale. Isolated peaks like the Dunion, 1095, and Ruberslaw, 1392 feet high, look insignificant, like insulated crags showing their heads over a rolling expanse of wooded landscape; and even the Cheviots, 2676 feet high, lose much of their apparent grandeur when viewed in the far distance from this lofty coign of vantage.

Previous to the Reformation the land in Bowden parish belonged chiefly to the Abbey of Kelso; and from a rental still extant can be gleaned materials for a picture of society as it existed in the district six centuries ago. Whatever may be said in disparagement of the monks, it will readily be admitted that they were zealous agriculturists, skilful gardeners, considerate landlords, and kindly neighbours. The system of small holdings, of which much has been heard in recent times, was then in full operation; and there were no middlemen between proprietors and tenants. Of their ample domains a great part was cultivated under direct supervision from the monastery. The chief centre of each barony was a grange or spacious farm-steading, in charge of a monk or lay brother of the monastery; and besides cottages for the serfs or carls who cultivated the land, with their women and children, the grange had accommodation for cattle, implements, and stores, with accommodation also for the corn, wool, and dairy produce de-

signed for the monastery. These labourers occupied the lowest position in the social scale; and, like the animals of which they had charge, were sometimes bought and sold along with the land. Adjoining the grange was a mill, which was driven by wind or water, but in remote districts the hand mill was commonly used. On the grange at Newtown, which was laboured with five ploughs, the monks had 80 oxen, 6 cows in summer, and 60 cows on fodder in winter, besides 1000 ewes and 60 swine.

Near the grange was usually a hamlet, occupied by cottars, numbering sometimes 30 or 40 families, who lived in moderate comfort, considering the circumstances of the times. Each of them had a cottage, with one to nine acres of land, at a rent of 1s to 6s yearly, besides services for a period not exceeding nine days. At Clarilaw, in the parish of Bowden, there were 21 such cottages, having each 2¼ acres of land, with pasture for two cows; and the rent of each was 2 bolls of meal yearly. Besides this rent the tenants were bound to shear the corn on the Abbey grange at Newtown.

A step higher in the social scale was occupied by husbandmen, whose farm-steadings were scattered in little groups outside the hamlet, and each of whom had a "husbandland," which, in the Merse of Berwickshire, was estimated at 26 acres, "where scythe and plough may gang." Every husbandman kept two oxen; and six of them united their beasts of burden to work the common plough, a ponderous machine drawn by twelve oxen. The husbandmen were bound to keep good neighbourhood, one special condition of which was to furnish a proper share of oxen and

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As became a parish formerly owned by the monks, Bowden had a fair endowment, estimated in 1643 at £586 13s 4d, paid partly in meal, partly in bear, besides £13 6s 8d for communion elements, and £6 13s 6d for a reader. Nearly a century later the feuars were banded together in defence of their ecclesiastical privileges, furnishing a notable instance of opposition to the law of patronage. In January, 1739, the minister died; and the people were desirous of having a voice in choosing a successor. They had little reason to expect such a result. The patron was the same Duke of Roxburghe who had fourteen years before insisted on his right of presentation to the parish of Morebattle, with disastrous consequences to the congregation; and in no instance before or afterwards had the Duke allowed his legal right to remain in abeyance. The Duke was "superior" of the parish, owner of more than half the soil, and possessor of a vault inside the parish church, where his body, with those of his ancestors and successors, was expected to rest; and in consequence he assumed a paternal interest in the people. He was supported by the landed interest, besides "eight of the principal farmers," and "several small feuars." With him were Sir William Ker of Greenhead, Ker of Cavers, the dowager lady of Cavers, R. Elliot of Midlem Mill, Ker of Kippilaw, R. Ker, advocate, Dr. Andrew Plummer of Middlestead; George Douglas, Friarshaw; Charles Baxter, Prieston; and Charles Wilkison, Huntlywood, with others, including altogether seven-eighths of the land ownership, most of them, however, not resident in the parish.

Thus strongly fortified, the Duke, within six months

of the charge becoming vacant, presented Mr. James Hume. The "landed interest" might have known from experience that a Christian congregation would not tamely surrender a spiritual function; but the exercise of a legal right had been elevated into a principle on the one hand, while the privilege of choosing a minister was no less strenuously asserted on the other. Admitting that only one-eighth of the landed interest favoured a free choice, the people were on that side, and the people could not admit that ownership of land conferred a qualification for choosing spiritual instructors. This was the view held by the feuars of Bowden and Midlem; and their desire was to obtain "a moderation at large." In this opinion they were supported by the Presbytery of Selkirk, which happened to have a majority holding popular opinions.

While the settlement at Bowden was still in abeyance, the separation between the Kirk and the Seceding ministers had been formally completed. In 1739 some disposition toward leniency had been manifested by the General Assembly; and the parishioners of Bowden might expect that a less rigid application of the law of patronage would thenceforth be the rule. The Presbytery of Irvine had presented a strong remonstrance against a decision by the Commission compelling a forced settlement at Kilmaurs, pointing out the absurdity of being asked to moderate in a call and "ask the votes of the several heritors and elders, with the consent of heads of families, if we are to proceed to the settlement even when the majority of heritors and elders, and almost the whole heads of families, are against him." Such a settlement they

regarded as "a solemn farce," calculated to provoke ridicule against the conduct of ministers and Church judicatories as "not quite fair, open, or honest, nay, as inconsistent with itself," seeing that concurrence was asked, and yet the absence of it did not stay procedure. The parishioners of Bowden concurred with these sentiments; and were so far countenanced by the Presbytery that the year 1739 passed away, and 1740 was far gone, but no settlement had been effected. It was a particularly inclement season; and when the Commission of the Assembly met in November, 1740, it was agreed that the King be asked to appoint a National Fast on account of the war and "the present dearth." It was likewise agreed that the Presbytery of Selkirk be instructed to proceed with the settlement of Mr. James Hume as minister of Bowden. The Presbytery had not light enough to obtemper this injunction, and in 1741 the case came by cross appeals before the General Assembly.

On the 14th May, 1741, the General Assembly met, and, after the usual formalities, Mr. James Ramsay, minister at Kelso, was chosen moderator. He had filled the office only three years before; and his appointment a second time, after a brief interval, seems to indicate a strong preponderance of opinion favourable to a rigid enforcement of the law of patronage. It was an event of evil omen for the parishioners of Bowden. The case was called in due course, when there appeared as commissioner from the Christian people "Walter Heatley, the miller of Bowden's man," armed with the Book of Discipline, which he held in his hands, and to which he constantly appealed, insisting that "nothing should be

determined contrary thereto, or to the scriptures of truth." He talked fluently and very forcibly about the privileges, of natural and inherent right, and denied the right of any patron to interfere with the settlement of a minister. On the other side, it was argued that the moderation of a "call at large, when the parish was in law limited to one person, was a mere farce, and ought not to be insisted on; that such a moderation was in no way competent when a presentee was in the field, and to insist upon it savoured not a little of the practice of the clergy in our neighbouring country, where the Dean and Chapter meet to pray for light and direction in their election of a bishop, though they know by the *congé d'elire* they are precluded from electing any but the person there named, under the penalty of a *premunire*." It was alleged likewise that the Presbytery had not sufficiently laboured to conciliate the remonstrants, who had assigned no reason for their opposition but their positive will and pleasure. It was ultimately agreed to affirm the resolution of the Commission ordering the Presbytery to proceed with the settlement, to censure the Presbytery for neglect of duty; and order that court anew to settle the said Mr. Hume at Bowden, if found qualified, before the first of September ensuing, with certification that in case of failure "they will be censured as contumacious." It was farther ordered that the Presbytery report to the Synod of Merse and Teviotdale, who, in case this Presbytery still refused to complete the induction, were enjoined to take the necessary measures for having the settlement effected. After this work, and more of a similar kind, the Moderator closed the

Assembly on the 25th May with the memorable words:—"It is with pleasure I can observe that the affairs of this Assembly have, by the good hand of God upon us, been managed with great decency and remarkable unanimity." Then the Assembly joined in singing,

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In spite of orders coupled with threats by the higher courts, the Presbytery of Selkirk still refused to induct Mr. Hume; and the settlement was ultimately effected by delegates from the Synod of Merse and Teviotdale. It was known that opposition would be offered to the proceedings, but dragoons were then located in the neighbourhood, and an escort for the ministers was easily obtained. The settlement was quietly managed, and a report thereon submitted to the next General Assembly, together with an appeal against their procedure.

Of the General Assembly in 1742, Mr. Thomas Tulliedelph, Principal of St. Leonard's College, St. Andrews, was chosen moderator. After some other business, the case of Bowden was again called; and, as reported by the *Caledonian Mercury*, "never were debates more learnedly or keenly managed in the Assembly-House than on this occasion for nearly nine hours." Against the settlement it was pleaded that only four persons concurred with Mr. Hume, and that "they might just as well pretend to fix a pastoral relation between him and the church-walls, as with the parishioners of Bowden;" that such a settlement

might pass in England, where the incumbent, "satisfied with the delivery of the key of the church, the 'tow of the bell,' and a clod of the glebe, sought no other concurrence than the toll of his bell brought him;" but in the Church of Scotland "a suitable concurrence of the congregation was absolutely requisite to complete the incumbent's title;" and the violation of this principle had led to occasional separations and disorders, one reverend gentleman maintaining, with tears in his eyes, that the cause of Christ and His inheritance "suffered at this day from the proceedings of judicatories." It was answered that the concurrence in favour of Mr. Hume was far more considerable than was alleged, in proof of which the names of non-resident heritors were quoted; and that any opposition by the people was not founded in reason, since they had not objected to Mr. Hume's capacity, life, or doctrine, but only that he had accepted a presentation. Against the Presbytery of Selkirk it was alleged that this instance of disobedience tended to unhinge all order and subordination of judicatories, and even totally to subvert the constitution; that in all government there must be a last resort to prevent anarchy and confusion, and that the last Assembly having appointed the Synod to see their orders executed, the Synod's sentence ought to be the "*finis lituum.*" In the course of the debates it was urged, and apparently admitted, that the Synod had acted irregularly in refusing to admit as members of Synod certain elders recently elected by sessions to represent them in the Church courts; and it was proposed that, even were their proceedings otherwise approved, they should be publicly rebuked for this

decision. The vote being taken at length, the numbers were for affirming the Synod's decision inducting Mr. Hume 57, against 56 on the other side. In obedience to the Assembly, however, the members of Synod were called up, and rebuked by the Moderator, but "in such a tender and brotherly manner, as made some conclude that he would not have scrupled to sign their sentence as Moderator of the Synod." Against the Assembly's decision a dissent was entered by Dr. William Wishart, Principal of Edinburgh University, an eminent scholar, a very able man, and one of the first to adopt the polished style of composition afterwards brought to perfection by Dr. Blair and others. To his dissent twenty other ministers and five elders adhered.

While the process regarding the settlement of Mr. James Hume as parish minister at Bowden was still unfinished, a portion of the people withdrew, and in June, 1740, acceded to the Associate Presbytery, just a month after the final separation from the Establishment. On the last Sabbath of that month, Mr. Clarkson, afterwards ordained at Craigmailen, preached at Midlem by appointment of the Presbytery, and supply of sermon was continued to the Seceders there, alternately with those of Ettrick. No time was lost by these energetic feuars in obtaining a settled minister; and on the 22d July, 1741, it was agreed by the Associate Presbytery that Mr. James Mair, along with Mr. Hutton of Stow, moderate in a call for one to be minister at Midlem on Wednesday the 19th of August next. On the 22d September, it was reported by Messrs. Mair and Hutton that their mission had been fulfilled, and the call was unanimous in favour

of Mr. Patrick Matthew. The commissioner from the east of Fife desired to be heard; and represented the desire of his constituents that the Presbytery delay procedure in this call, and grant a moderation to them without delay. After long reasoning, the vote was taken, and it was agreed to sustain the call, which was forthwith accepted, and trials for ordination prescribed. The preacher thus called to Midlem had, in 1740, while yet a student, left the Establishment, and was one of six students who entered Professor William Wilson's class in that year. Along with him were Robert Archibald, afterwards ordained at Haddington; Andrew Black, at Cumbernauld; Walter Scott, who died while under call to Stitchel and Haddington; George Murray, ordained at Lockerbie; and James Scott, at Gateshaw.

Proceedings in Church courts were then rather slow for the desires of the people. Not till the 3d December did Mr. Matthew come before the Presbytery with one discourse as part of his trials for ordination. Possibly he was much occupied preaching in stations wide apart; but this did not satisfy the people of Midlem, and, on the 9th February, 1742, they petitioned for "a speedy settlement." Two months later, on the 8th April, at Culfargie, the residence of the Rev. Alexander Moncrieff, the trials of Messrs. Matthew, Scott, and Cleland were completed. It was a great epoch in the infant Church when three young preachers were ready for ordination. Precedence was given to Mr. Matthew, who was to be ordained "over the Associate congregations in and about Midlem" on the second Tuesday of May; then Mr. Scott was to be settled at Gateshaw on the Thursday following; and

in case of quitting the holding, a custom which, in later times, was applied to certain farm products under the designation of "steelbow." In addition to their specific lands any husbandman had a right of pasture on the common for bestial, in proportion to the extent of his holding; and each cottar had a similar right for a sow and her pigs. In the town of Bowden were four brew-houses, each let at 10s, and every tenant was bound to sell the abbot a lagan and a half of ale for a penny. The lagan was equal to 7 quarts. There were in the village 36 cottages, each with an acre and a half and half a rood of land. Every cottar was expected to work nine days in harvest, and to find a man for washing and shearing sheep; and every house furnished a hen for the abbot at Christmas at the price of one halfpenny.

Long after the possessions of the Abbey had passed into the hands of lay proprietors many of these small holdings remained, and were held on much the same conditions as before. Thus, in 1643—that is, 83 years after the date of the Reformation in Scotland—we find the first Earl of Roxburghe granting infeftments and rights confirming the grants formerly given by the monks. He assumes that the occupants of lands and houses in the territory of Bowden had been native and kindly tenants, and possessors of the parts and portions of land mentioned in the writ, having certain rights and feus which he wished to continue. The duty then payable for each husbandland was 12s 6d, one kain fowl, one long carriage, one short carriage, work in harvest for a day and a half, with other duties and services according to use and wont. The feuars were bound to attend three times in the

year at the head court in Kelso, or at any place within the lordship of Holydean. All were obliged to ride with the Earl and his bailies when required, and to have horse armour and other necessaries according to the custom of the country. From a valuation roll of that date, it appears there was still a "town of Clarilaw," the residents in which paid £528 6s 3d a-year, part of it in service and "maills," while a rent of £720 was paid for "the mains of Clarilaw." The whole is now united into one large farm. At the same date the feuars of Bowden had 31 husbandlands, each valued at £28 Scots, a total of £868; while the feuars of Midlem, in the same parish, paid £1055 for 31 husbandlands. About the same date there were many feuars and portioners in adjoining parishes, as well as in other parts of the county. In Melrose parish the feuars of Eildon, who had held their lands from the days of the monks, had a valued rent of £240; those of Newtown of Eildon, in the same neighbourhood, £300; Newstead, £648; Gattonside and Westhouses, £600; Darnick, £522; Melrose, £426; and Blainslie, £1419 3s 8d, all Scots money. Thirty-five years later, in 1678, there had been portions of land acquired from the feuars in Bowden and Midlem, for the holdings in Bowden had been reduced to 23½ and in Midlem to 24¾ husbandlands. Little more than a century later, it was said regarding Bowden parish that there were "about fifty small feuars in Bowden and Midlem" who paid teind, feu, &c., to the Duke of Roxburghe to the extent of one-eighth of the value of their subjects; but it was added "their number is daily decreasing, the richer purchasing the properties of the poorer."

As became a parish formerly owned by the monks, Bowden had a fair endowment, estimated in 1643 at £586 13s 4d, paid partly in meal, partly in bear, besides £13 6s 8d for communion elements, and £6 13s 6d for a reader. Nearly a century later the feuars were banded together in defence of their ecclesiastical privileges, furnishing a notable instance of opposition to the law of patronage. In January, 1739, the minister died; and the people were desirous of having a voice in choosing a successor. They had little reason to expect such a result. The patron was the same Duke of Roxburghe who had fourteen years before insisted on his right of presentation to the parish of Morebattle, with disastrous consequences to the congregation; and in no instance before or afterwards had the Duke allowed his legal right to remain in abeyance. The Duke was "superior" of the parish, owner of more than half the soil, and possessor of a vault inside the parish church, where his body, with those of his ancestors and successors, was expected to rest; and in consequence he assumed a paternal interest in the people. He was supported by the landed interest, besides "eight of the principal farmers," and "several small feuars." With him were Sir William Ker of Greenhead, Ker of Cavers, the dowager lady of Cavers, R. Elliot of Midlem Mill, Ker of Kippilaw, R. Ker, advocate, Dr. Andrew Plummer of Middlestead; George Douglas, Friarshaw; Charles Baxter, Prieston; and Charles Wilkison, Huntlywood, with others, including altogether seven-eighths of the land ownership, most of them, however, not resident in the parish.

Thus strongly fortified, the Duke, within six months

of the charge becoming vacant, presented Mr. James Hume. The "landed interest" might have known from experience that a Christian congregation would not tamely surrender a spiritual function; but the exercise of a legal right had been elevated into a principle on the one hand, while the privilege of choosing a minister was no less strenuously asserted on the other. Admitting that only one-eighth of the landed interest favoured a free choice, the people were on that side, and the people could not admit that ownership of land conferred a qualification for choosing spiritual instructors. This was the view held by the feuars of Bowden and Midlem; and their desire was to obtain "a moderation at large." In this opinion they were supported by the Presbytery of Selkirk, which happened to have a majority holding popular opinions.

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Mr. Cleland was to be ordained at Balfron on the second Tuesday of June.

On Tuesday the 11th May, 1742, the Associate Presbytery met at Midlem, where "a day of fasting and humiliation" was to be observed by all the members of the congregation. The moderator *pro tem.* was Mr. James Mair, from West Linton, with whom were present Messrs. Hutton, Stow; Gib, Edinburgh; and Clarkson, Craigmailen, the first preacher in connection with the Secession, who had officiated at Midlem two years before. After the usual formalities, the Presbytery proceeded to "the place of public worship," where Mr. Clarkson preached from the words in John xxi. 17, "Feed My sheep." Then Mr. James Mair preached the ordination sermon from 1 Cor. iv. 1, "Let a man so account of us as of ministers of Christ," &c. After the ordination in regular form, Mr. Adam Gib closed the public services of the day with a sermon from Isaiah lv. 3, "Hear, and your soul shall live." Thereafter the newly-ordained minister took his seat as a member of Presbytery, and on Thursday in the same week was present at the ordination of the Rev. James Scott at Gateshaw.

The congregation at Midlem, like others at that time, was gathered from a wide area. Seventeen months before a minister had been ordained at Stow; and two days afterwards Mr. James Scott was ordained at Gateshaw; but there was not yet a minister at Jedburgh, Kelso, Hawick, Galashiels, or Selkirk. Members from Hawick were included in the congregation of Midlem; and for their benefit Mr. Matthew preached occasionally at Hitleburn, a farm steading not far from the town. Within the bounds of his

congregation were included, also, the parishes of Ashkirk, Ettrick, and Yarrow. On the 12th January, 1743, Mr. John Whyte was ordained at Duns, making, with Gateshaw, Stow, and Midlem, four settled congregations for the whole south-east of Scotland. The number was increased soon afterwards.

At the breach in 1747, Mr. Matthew, like Mr. Scott, Gateshaw, joined the Anti-Burghers; and thereby hangs a tale curiously illustrative of Church life at that period. In the Presbytery minutes on the 10th June, 1749, appears a mysterious intimation that "farther consideration of the petition from Midlem" was delayed till next meeting. That meeting and other two passed, and the matter was not taken up; but, on the 7th November, 1749, it was ready for full discussion. The members present were Mr. Murray, Lockerbie, moderator, with Messrs. Gib, Clarkson, Scott, and Matthew, and Thomas Hart, elder, Craigmailen. A paper was laid on the table subscribed by six elders and six other members of the Midlem congregation, in name of their brethren, declaring that they were aggrieved and offended with Mr. Matthew for having "employed and joined with Mr. Ralph Erskine in family worship in his own house at Midlem, and that they had held several conferences with him on the subject, but got no satisfaction from him as to said offence of holding fellowship with Mr. Erskine while under sentence of the greater excommunication." In these circumstances they craved direction and relief. Next day the case was taken up in earnest. At first Mr. Matthew was not present; and it was agreed to have a conference with him in a committee of the whole members. At four o'clock afternoon a

second sederunt for the day was opened with prayer by Mr. Murray, with whom were present Messrs. Gib, Clarkson, and Scott, but not Thomas Hart. The clerk being absent, Mr. Gib was desired to act in that capacity. Mr. Matthew having been called in, the business in his case was resumed. It was stated to have been matter of concern to the brethren for a good time past, and matter of dealing with him formerly by the brethren who met at the Duns sacrament in October, but the Presbytery had no opportunity for a judicial decision till the present meeting. Further conference was now held at considerable length, and, in the end, Mr. Matthew admitted that he had employed Ralph Erskine in his house on the 22d August to pray at family worship at night, and again next morning. He did not consider this to imply more than a negation or non-homologation of the sentence passed on Mr. Erskine, against which he had entered his dissent; but on further consideration and conference with brethren he had come to see that he had acted contrary to the decision of the Synod. He admitted, also, that his conduct had given just ground of offence, for which he was sorry, and was resolved "to watch against any such snare in time to come." After serious deliberation, the Presbytery unanimously agreed to rest satisfied in the meantime, and gave judgment "That Mr. Matthew should read out before his congregation on the first Sabbath of his preaching in Midlem an extract of this minute containing his declaration and acknowledgment, as suitable for the satisfaction of his people in the meantime, till it be seen if the Synod shall judge anything farther necessary in the affair."

The case came before the Synod, but, after deliberation, was remitted back to the Presbytery, where, on the 11th April, 1750, proceedings were resumed. After a considerable time spent in dealing with Mr. Matthew, they were not satisfied, whereupon he was removed. After long reasoning, it was agreed that if some satisfaction be not given by the following day, he must be censured. After further prolonged dealing with him, but without success, it was agreed that he be suspended for doing what he did, "whereby the sentence of the Synod against Ralph Erskine was contradicted and trampled upon, and the testimony against the course of the separating brethren let fall." It was farther agreed that unless he gave satisfaction previous to the meeting of Synod, a higher sentence would be necessary. This decision was to be intimated by Mr. Clarkson to the congregation at Midlem.

On the 7th August, 1750, the case was taken up by the Synod on a reference from the Presbytery. The minister of Midlem appeared, and read a paper condemnatory of their conduct in his case, and declining their authority. Having read this document, he left it on the table, and withdrew. The action of the Presbytery in this case was confirmed, and it was moved that Mr. Matthew be deposed if he did not appear at a meeting of Synod on the 6th February next, and give evidence of repentance for his scandalous behaviour. It was agreed that this decision be intimated to the congregation at Midlem by the Rev. Mr. Whyte, Duns, by whom the church was to be declared vacant. On the 5th February, 1751, the Synod again met, and the first day of the sitting was observed as a day of fasting and humiliation in con-

nection with the case of Mr. Matthew. The service was begun with prayer by Mr. Archibald, after which the moderator, Mr. William Campbell, preached; and Mr. William Moncrieff concluded with prayer. In the afternoon, Mr. John Erskine was appointed to begin with prayer, Mr. James Scott to preach, and Mr. Alexander Moncrieff to conclude with praise and prayer. On the following day the Synod deferred taking up the case, owing to want of time, and for other reasons. A meeting was appointed to be held in April, to begin with a day of fasting and humiliation, with special prayer for Mr. Matthew, that he might be convinced of the error of his ways, and so prevent a necessity of farther procedure at that time. It was likewise agreed that Mr. Wilson preach at Midlem, to intimate the meeting of Synod, and to offer up prayer with the congregation for Mr. Matthew.

On the 30th April, 1751, the Synod met, the Rev. James Scott, moderator. Devotional exercises were conducted by Messrs. Gib, Wilson, William Moncrieff, and Clarkson. An extract minute in Mr. Matthew's case was read, and prayer for him was offered. Next day there was farther deliberation, after which the Synod appointed that on the forenoon of the following day, immediately after praise, Mr. Muckersie should preach a sermon suitable to the occasion, and that then the moderator pronounce sentence on Mr. Matthew, with a prayer for the divine blessing on the same; and afterward to conclude with praise. Accordingly, on the 2d May, Mr. Muckersie preached from Isaiah li. 6, "For the Lord shall comfort Zion," &c., and then the moderator, Mr. Scott, after prayer, pronounced the sentence of the greater excommunication against

Mr. Matthew in the usual way. It was forgotten to appoint any member to intimate this sentence at Midlem; but in August this omission was rectified, and Mr. John Mulligan was appointed for this duty.

No farther notice of Mr. Matthew appears in the Anti-Burgher records; but in April, 1752, a reference from the Associate (Burgher) Presbytery of Edinburgh came before the Synod met at Dunfermline relative to a call addressed to Mr. Matthew from the Burgher congregation of Auchtermuchty. Commissioners from that congregation appeared; and one Andrew Fletcher, from Midlem, was also present. All of them were heard, after which the Synod resolved to transport Mr. Matthew to Auchtermuchty. At the same time the Synod recommended the Presbytery of Edinburgh to appoint a minister to preach at Midlem on an early day, and intimate the decision of the Synod; also, that the moderator write a letter to the congregation, expressing the Synod's appreciation of their peaceable and Christian spirit, as manifested by the appearance of their commissioner to oppose the translation of Mr. Matthew. From these statements it would appear the Burghers claimed a congregation at Midlem; and probably a party in it adhered to the minister, but the majority continued in the old connection. Regarding Mr. Matthew, it may be added that he became minister at Auchtermuchty, but was deposed on the 5th May, 1767, and emigrated to America, where he died.

It might be interesting to inquire how this remarkable trial affected domestic relationships in the Manse at Gateshaw. The minister had taken part in excommunicating the father and uncle of his wife, and

she refused subsequently to wait on her husband's ministry. And now the prolonged sittings on the minister of Midlem for having allowed her revered uncle Ralph to conduct family worship in the Manse must have suggested serious reflections. How much she knew of the case, and how she looked or spoke when her worthy husband returned from these protracted meetings, and especially from the meeting at which, as Moderator, he pronounced the sentence of excommunication, must be left to conjecture. It was still more extraordinary that the Rev. John Erskine, a son of Ralph Erskine, and cousin of Ailie Scott, was present as a member of the Synod on the 30th April and the 1st May, 1751, when the case was under discussion; but was absent, owing to illness, on the afternoon of the latter day. He had been laid up with fever in the house of Mr. Adam Gib; and there he died in the 29th year of his age and the 7th of his ministry. This Mr. John Erskine was minister at Leslie, and voted with the Burghers at the breach in 1747; but his elders took the other side, and he was induced to change. He was a consenting party to the excommunication of his father and uncle; and took part in the proceedings against Mr. Matthew for having allowed his father to lead the family devotions in the manse at Midlem.

On the 17th November, 1751, the congregation at Midlem applied to the Anti-Burgher Presbytery for one to moderate in a call for a successor to Mr. Matthew; and the Rev. John Dalziell was appointed for that duty on Wednesday the 18th of December. His report was laid before the Presbytery on the 24th January, 1752, when it appeared that a call had been

addressed to Mr. Andrew Arnot. In consequence of various informalities the call was not sustained; but a special meeting was appointed to be held at Earlston on the 4th February to receive any application from Midlem. Commissioners from the congregation appeared; and a second moderation was appointed for the 19th of the month, Mr. Archibald to preside. On the 27th he reported that Mr. Arnot had been called, when the call was sustained and trials for ordination prescribed. Early in June the commissioner was at Gateshaw, when Mr. Arnot's trials were sustained, and the ordination fixed for the 8th July.

The preacher now called to Midlem was from the congregation of Milnathort, which originated with the Rev. Thomas Mair, minister of Orwell, the parish in which Milnathort is situated, who, on the 18th February, 1737, left the Church, with the majority of his parishioners. They were allowed to occupy the church at Orwell till 1740, when they were ejected by a warrant from the Sheriff. Afterwards they worshipped in the open air till 1742, when the congregation took possession of a building erected through their own efforts. It was called "The Muckle Kirk," and could accommodate 2000 persons, while a much larger congregation could be addressed by throwing open folding doors at the back opening on a natural amphitheatre formed by the declivity of the ground. Andrew Arnot, who belonged to that large congregation, entered the Theological Hall of the Anti-Burgher Synod in 1748, with seven other students. On the 8th July, 1752, the Presbytery met in the house of Robert Stewart at Midlem with a view to the ordination. The moderator *pro tem.* was Mr.

George Murray, with whom were present Messrs. James Scott, Robert Archibald, and John Dalziell. Owing to heavy rains and the swelling of rivers the members had arrived late, and it was found that there was not time for three sermons. It was arranged, therefore, that, on proceeding to the place of public worship, Mr. Archibald should begin the work with praise and prayer, after which the ordination sermon would be preached by Mr. Murray. The third sermon usual on such occasions was likewise omitted; and after an exhortation to minister and people, the service was closed by the Rev. James Scott with prayer, praise, and the benediction. The pastor thus ordained in unpropitious outward circumstances laboured faithfully till the 24th May, 1803, when he died in the 81st year of his age and the 51st of his ministry. He was naturally associated in brotherly fellowship with the Rev. James Scott, Gateshaw; the Rev. John Dalziell, Earlston; the Rev. John Robertson, from the same congregation with himself, ordained at Jedburgh in 1765; the Rev. John Young, D.D., ordained at Hawick in 1769; and afterwards the Rev. David Morrison, also from Milnathort, who became Mr. Scott's successor at Morebattle.

Much has been said and written regarding Scottish village life, and doubtless it had its day; but the conditions were not in accordance with modern notions of sanitary arrangement. The old-fashioned village was lacking in many elements now considered necessary to ordinary comfort. Houses were not built according to any regular plan, but were scattered in all directions, standing at many different

angles. The roads and alleys were inconceivably bad, especially in winter, and the practice of having a dunghill at every door was almost universal. Houses were roughly built, very incommodious, and ventilated only by the wide chimney or the imperfectly-fitting doors and a more or less open roof. No doubt, the people were contented with little in respect of physical comfort, and as their few wants were supplied by their own hands, they were comparatively independent. They were variously designated cock-lairds, bonnet-lairds, portioners, or feuars. Those who had land enough to support their families lived by cultivating their little possession, while others who had only a few strips of land in the run-rig crofts conjoined the trade of village blacksmith, or joiner, or shoemaker with the cultivation of the soil. They were a sturdy, honest, rather harsh, and sternly Calvinistic race, who called no man master, never bowed to the neighbouring gentry, whom they rather despised, and were naturally addicted to dissent. Their chief indulgences were a horn of ale when the village common was let for the season, or when the rent for the preceding year was divided, a general jubilation at the New Year or Handsel Monday, some mild dissipation at St Boswells Fair, and a little merriment on a more restricted scale at the harvest home, the killing of the mart, or the swingling of the lint. In general their mirth was the outcome of devout thankfulness for some benefit received or some provision for the sustenance of the little community; and they never forgot to keep the prevailing mirth within reasonable bounds. In general, each village had a long-headed patriarch, who had wrestled his

way up to a kind of supremacy in disputable matters, and his opinion was generally accepted as an end of all strife. The villagers had some "harsh and unamiable peculiarities," but were sober, industrious, and of good moral character. There was not much crime; and punishments were of a primitive description. On the 20th of August, 1783, it was reported that "on Monday last James Davidson, weaver, portioner, and constable in Midlem, was tried before the Sheriff for stealing linen yarn from a burn side, and, being convicted, was sentenced to be imprisoned till the 31st of August, and on that day to stand in the pillory for one hour at Jedburgh, with a hank of yarn about his neck." In the way of general praise, Thomas Aird, who knew them well, could write that "to see the old men on a bright evening of the still Sabbath, in their light blue coats and broad-striped waistcoats, sitting in their southern gardens on the low beds of camomile, with their Bible in their hands, their old eyes filled with mild seriousness, blent with the sunlight of the sweet summer-tide, is one of the most pleasing pictures of human life. And many a time, with profound awe, have I seen the peace of their cottages within, and the solemn reverence of young and old, when some grey-haired patriarch has gathered himself up in his bed, and, ere he died, blessed his children."

Among these Christian people, and in the village of Bowden, on the 28th August, 1802, was born Thomas Aird, whose name is still highly esteemed in the literary world. For generations the family of Aird had lived as portioners in the village; and James Aird, having married Isabella Paisley, belonging to

the same class in Midlem, became the father of nine children, of whom Thomas was the second. The maternal grandmother of Mrs. Aird was an Elliot, descended from a younger branch of the family then in Midlem Mill, and now represented by the Earl of Minto. She is said to have been an excellent woman, and was popularly believed to have the gift of curing certain ailments by touching the patient with her gold ring. The parents of Thomas Aird belonged to the congregation of Midlem, and were "persons of admirable character and intelligence." Theirs was "an orderly, yet happy home, and on week-days, when lessons were over, the father would sing to the little circle some rare old Scotch song, while the kind, thrifty mother plied the spinning wheel." The mother was a woman of superior intelligence, very capable of appreciating, and to a certain extent guiding, the aspirations of her gifted son, who, on the other hand, manifested his fond affection by long afterwards writing his beautiful and touching poem on "My Mother's Grave." Aird's love of books was apparent from his earliest years; and the literary taste was wisely cultured by both parents. In the parish school there was an excellent teacher, Mr. Scott, who, for fifty years, sustained and added lustre to the character of Scottish schoolmasters. With remarkable skill and great enthusiasm, he taught the children to read; and of his scholars it was particularly observed that they read with good taste, apparently understanding the meaning of what was read. For the higher branches Mr. Aird afterwards attended school at Melrose, then under the care of Mr. Burnet, a teacher of great reputation.

A daily walk to Melrose and back was an easy matter for a robust and healthy boy; and Thomas Aird had leisure for many athletic exercises, in some of which he particularly excelled. As a growing boy he became fond of shooting rabbits among the whins on the flank of the Eildons, and of angling in the Tweed, sometimes with John Younger, the literary shoemaker of St Boswells, who was a great authority on piscatorial matters. Much of his spare time was employed walking in the woods at the base of the hills, patiently watching the habits of birds and insects, a custom which remained with him through life, and the results of which are observable in his books both in prose and verse. Opinions may differ regarding the merits of his different works, and every critic will judge in accordance with his own standard; but for genuine appreciation of natural phenomena there are few better poems in our language than Aird's description of "A Summer Day." Not only was he a true lover of nature, he was passionately attached to early friends and to the village of his birth. At 14 years of age he left Bowden to attend the University of Edinburgh, and never returned to live for any long time in his native village; but on the occasion of any visit he never failed to throw his cap into the air at first sight of the Eildons, and always regarded Bowden with particular attachment. When upwards of 40 years old, settled at Dumfries as editor of a newspaper, the friend of Carlyle, Professor Wilson, Moir, and other celebrities of the day, his love for Bowden was not diminished. Writing to George Gilfillan, he expressed wonder that the Dundee minister could not spend a summer holiday at his

native Comrie without having "a set of sympathetic chaps" about him, and adds:—"Would I had old Bowden for four or five months in the year, on the dullest terms you could name. It has not yet got beyond thinking all 'these writing chaps' little better than a crew of good-for-nothing ne'er-do-weels, and I hope never will." Till the last day of his life the same spirit was manifest. In summer-time he would visit his sisters, Mrs. Paisley and Mrs. Smith, who lived on the banks of the Tweed, near his old home; and when travelling became burdensome with advancing years, his letters were always a joy to relatives and the friends of his youth. Even during his last illness, in 1876, as stated by his biographer, the Rev. Jardine Wallace, B.A., "he turned wistfully to the scenes and memories of his boyhood, and spoke much to his sisters of Melrose and the Tweed—'the ever dear Tweed, whose waters flow continually through my heart, and make me often *greet* in my lonely evenings.'"

Aird was destined by his parents for the ministry; but, owing to a feeling of personal diffidence, he shrank from a position that involved so much prominence and responsibility, and took to literature as a profession. His tendencies in this direction were confirmed by circumstances apparently accidental. Visiting at Williamslee, near Innerleithen, the farm of his uncle, Mr. Andrew Paisley, he attended St. Ronan's games, where he met Professor Wilson, James Hogg, and others known to fame. At Edinburgh, while attending the University, he made the acquaintance of Thomas Carlyle, who continued to be a friend and correspondent during the remainder

of their lives. To these were gradually added others, including the best-known literary workers of the period in Scotland. Among such men he steadily gained a position, which was improved by successive publications, till, in 1835, he quitted Edinburgh, to become editor of *The Dumfriesshire and Galloway Herald*, a position to which he was recommended by Professor Wilson. The duties of that office he continued to discharge with conspicuous ability for 28 years, gaining for himself a high reputation in the district, and maintaining a friendly correspondence with the foremost literary men, and adding to his fame by the publication of successive volumes. In 1845 appeared "The Old Bachelor in the Old Scottish Village," a book full of pictures from rural life, garnished with much practical wisdom and enlivened with quaint, rich humour. There is everywhere observable the love of nature, phases of which, as well as of human life, are painted with masterly skill, and in a fine reverent spirit. Some of the characters could be recognised by those who knew Bowden and its neighbourhood in those days; but generally these supplied only the germ which, as years advanced, developed into regularly-formed fruit. It is not, however, a work dependent for its interest on local associations, it is a book descriptive of Scottish peasant life in some of its most characteristic features; and the games of children are described, as well as the more sedate occupations of sober age. This volume brought the author into general notice, and gave him an assured position in the literary world. It was followed in 1848 by a collected edition of his poems; and on

these his fame as a man of genius will principally rest.

By common consent, "The Devil's Dream on Mount Aksbeck" is regarded as the poem which manifests the greatest genius, and it has often been compared with the great efforts of Dante and Milton; but by the general reader some others of the poems will be more appreciated. The sonnet, "My Mother's Grave," is a finished composition of rare beauty; and the descriptions of natural phenomena in "A Summer's Day" and "A Winter's Day" are such as can be relished even by readers not trained to appreciate the highest efforts of imagination.

In 1863 Mr. Aird retired from his editorial duties amid the regrets of a wide circle of admiring friends. Still, in the land of his adoption, the beautiful and classic district of Dumfries, where his life-work had been done, he continued to spend the evening of his days, and his powers were sometimes called into action in connection with public movements. On the 9th August, 1871, when a great banquet, attended by 200 gentlemen, was held at Dumfries in commemoration of the centenary of Sir Walter Scott, Mr. Aird was called to occupy the chair, in the absence of the Lord Advocate, afterwards Lord Young. The speech proposing the immortal memory of Scott, whom he had often seen at Melrose and Edinburgh, called forth the acclamations of an enthusiastic meeting; and no less happy was he in a second speech proposing the memory of Robert Burns.

The end came on the 25th April, 1876, when he died in the 74th year of his age. On the 1st of May, when the bright sunshine of early summer lighted up

earth and sky, and amid the regrets of the community where his working years had been spent, and where he was still affectionately regarded, the mortal remains of this illustrious native of Bowden were laid not far from the grave of Burns, in the churchyard of St. Michael's. It was, perhaps, fitting that the precious dust should be laid at Dumfries, the scene of his active work; but one could almost have wished it to be in the picturesque churchyard of Bowden, in the tomb of his ancestors, and under the shadow of his loved Eildon Hills. It is of more consequence, however, to think that Mr. Aird died, as he had lived, in the true faith of the gospel, and in the enjoyment of perfect peace.

Another poet connected with Bowden was Andrew Scott. He was born in 1757, and was in early years a herd boy, an occupation conducive to the nurture of poetic genius. Afterwards he joined the army, and served his country in America, whence, in 1792, he returned to Bowden, and supported his family by daily labour. He was a man of the people, and his poems, published in 1821, are rather homespun, but contain graphic descriptions of rural labour, including some habits of the peasantry which have now disappeared. One lively ditty describes "Rural Content, or, The Muirland Farmer;" and a ludicrous domestic scene connected with the lighting of the beacons in 1804, is described in the ballad of "Symon and Janet." He died in 1839, when upwards of fourscore years of age.

James Thomson, born at Bowden on the 4th July, 1827, acquired a fair reputation among Border poets. His parents, who lived as husband and wife nearly

forty years, were working people; but a brother of Mrs. Thomson was Dr. Wilkie of Innerleithen, a well-known archæologist, a friend of Sir Walter Scott, James Hogg, and Dr. Jamieson, author of "The Scottish Dictionary;" and a sister became Mrs. Drummond of Tranent. In early years James Thomson was often carried on the back of Andrew Scott; and, like him, acted for a time as a cow-herd. When 16 years of age, he was apprenticed at Selkirk to the business of cabinetmaker and wood-turner, but afterwards he removed to Hawick, where about forty years of his life were spent. He was a cousin of Thomas Aird, and in the *Dumfries Herald* appeared his earliest published compositions in verse. In 1870 a volume, with the title of "Doric Lays and Lyrics," was published in Glasgow, and the first edition was soon exhausted. An improved and enlarged edition appeared in 1884, and this, also, has obtained a good circulation. He was a great admirer of the poet Burns, but was likewise a lover of nature in all its moods; and of places it would be difficult to say whether his native Bowden or Hawick, where most of his life was spent, occupied his supreme regard. With failing health he repaired to Bowden in 1886, and hoped there to end his days; but after a few months he was back in Hawick, and in the Cottage Hospital there, on the 21st December, 1888, his earthly course was closed. His body was laid in Wellogate cemetery; and he is survived by a widow and grown-up family.

Connected with the neighbouring parish of St. Boswells was John Younger, a man of genius, whose merits have been only imperfectly recognised. He

was born in 1785, at Longnewton, formerly a parish, but now united to Ancrum, but spent most of his life at St. Boswells, and, while occupied as a shoemaker, became the author of several literary works. Their titles were "Thoughts as they Rise," "River Angling for Salmon and Trout," "The Light of the Week," a Prize Essay on the Sabbath, and "Corn Law Rhymes." After his decease an Autobiography was published in 1881 by Messrs. J. & J. H. Rutherfurd, Kelso, a volume of great interest, describing as it does a succession of manly struggles, with graphic pictures of village life in the early part of this century. At St. Boswells he lived in a cottage called "Patmos."

William Knox was born in 1789, at Firth, in Lilliesleaf parish. His father, Thomas Knox, married Barbara Turnbull of Firth, after the death of her first husband, Mr. Pott of Todrig; and William was their eldest son. In early life he was occupied with agriculture, but that did not suit his taste, and he went to live in Edinburgh, with a view to earn his subsistence by literature. There he mixed much in society, but the excitement was too hard for him; and, in 1825, he died suddenly, at the early age of 36.

The successor to Mr. Arnot as minister of Midlem was Mr. Laurence Glass, from the congregation of Craigend. On the 11th January, 1803, the Associate Presbytery of Kelso met in the house of James Paterson at Midlem for the ordination of Mr. Glass. There were present the Rev. John Parker, moderator *pro tem.*, with Messrs. John Young, Hawick; David Morrison, Morebattle; John Thomson, Duns; and Robert Wilson, ministers; and John Scott, Midlem, ruling elder. A sermon was preached from Acts

xvi. 10 by Mr. Parker, who likewise presided in the ordination, and the service was closed with a sermon from Psalm lxxii. 17, middle clause, preached by Mr. Wilson. After a time rumours unfavourable to the young minister's character were quietly circulated; and at length it was sorrowfully admitted that "a muckle pane of glass was broken at Midlem." He had fallen into sin with his housekeeper; and on the 25th November, 1807, was deposed, and became a farmer near Melrose.

On the 28th February, 1809, Mr. James Inglis was ordained as fourth minister of the congregation at Midlem. His father, Mr. William Inglis, from Leslie, in Fife, had been ordained on the 12th March, 1765, as minister of Loreburn Street congregation, Dumfries, where he remained till the 10th May, 1826, when he died in the 85th year of his age and the 62d of his ministry. The poet Burns was for a time under his ministry, esteemed him highly, and was visited by him on his death-bed. The Associate Presbytery met at Midlem for the ordination of Mr. James Inglis, when there were present Mr. William Lauder, Earlston, moderator, with Messrs. David Morrison, J. Thomson, Andrew Rodgie, Hawick; James Clark, Jedburgh; and David Inglis, Greenlaw; also, Mr. William Inglis from Dumfries and Mr. Duncan Stalker from Peebles, who were invited to correspond. A sermon was preached from 1 Corinthians iv. 2 by Mr. Lauder, who presided at the ordination; and the closing sermon was from 2 Timothy ii. 15 by Mr. Andrew Rodgie. The service was concluded with prayer, praise, and the benediction. For 19 years Mr Inglis was minister at Midlem; and was a public-

spirited member of the community, as well as a faithful gospel minister. On the 24th July, 1828, he resigned his charge, and removed to Edinburgh, where he joined the Synod of Original Seceders. The congregation soon afterwards followed his example; and were staunch in the maintenance of old Anti-Burgher habits. A son of Dr. M'Crie, who was settled in Clola, Aberdeenshire, preached as a candidate, and his ministrations were much appreciated by the people. Before taking steps to a call, however, one or two trusty messengers made a pilgrimage to Clola with a view to see how he was esteemed in that locality. The good man's housekeeper admitted that the minister sometimes played the fiddle, and this was fatal to his prospects at Midlem. A minister was obtained, however; and since that time Midlem has continued true to the Synod of Original Seceders.

In the year 1771 a congregation in connection with the Burgher Synod was formed at Newtown, a village in the parish of Melrose, just at its junction with St. Boswells. Till that date members in the district had been connected with the congregation at Selkirk, of which the first minister had lately died, and Mr. George Lawson had been ordained as his successor. Three members resident in Hawkslee, Dryburgh, and Newtown were desirous to have a place of worship in their own connection more conveniently situated, and with this object in view they applied for and obtained supply of sermon in connection with the Burgher Synod. In 1772 a church was built with 452 sittings. Its situation was uncommonly picturesque. On the left bank of Newtown burn, a brook that comes

brawling down from the southern slope of the Eildon Hills, and, in course of untold ages, has scooped out for itself a deep dell, now beautifully wooded, less than a quarter of a mile from its junction with the Tweed, is a nook of level haugh, nicely sheltered by steep banks on all sides, except the north-east, where the outlook is through a pretty vista toward the classic heights of Bemersyde. The Tweed, though not distant, is invisible owing to the windings of the vale; but close at hand is the burn, sometimes with a murmur scarcely audible, at other times gushing onward in full current to join the brimming river. It is just such a spot as the Covenanters of other days might have selected for a conventicle, and to discover their retreat would have taxed the ingenuity of Claverhouse and his myrmidons. The church itself was of the most unpretentious description. Outside, its colour was a sombre grey, with low roof and stiff-looking doors and windows. Inside, it was conspicuous for square, old-fashioned pews, and a ceiling so low that the minister's head nearly touched the roof, and people in the back seats of the gallery could not stand upright. On a sultry summer day, when the church was well filled, the atmosphere was stifling, yet the people would appreciatively listen to a lecture and a sermon, occupying, with singing and prayer, but no reading of the Scriptures, all the time from eleven till two o'clock. On such days a service in the open air would have been healthful as well as pleasant, and might have hindered the drowsiness that was almost inevitable in the close atmosphere, when most of the people worked hard in the open air all the week, and many of them had walked some

miles to the church. For open air service the place was perfectly adapted; but, except on sacramental occasions, the inside of the meeting-house was preferred.

The first minister of the new congregation was Mr. Alexander Waugh. He was born on the 16th August, 1754, at East Gordon, in Berwickshire, where his father, Thomas Waugh, was a small farmer. An upright and intelligent Christian, Thomas Waugh was likewise honest in all his dealings, conscientious in the discharge of duty, and very attentive to the training of his family. When the congregation of Gateshaw and Stitchel was organized in 1739 he joined the membership at Stitchel, and remained while he lived under the ministry of Mr. Coventry. His wife was Margaret, daughter of Alexander Johnston, a neighbour farmer—a godly, modest, kindly woman, in all respects an admirable wife and mother. Their elder son, Thomas, succeeded to the farm; a daughter, Elizabeth, was married, and became the mother of a family; the youngest of the three was Alexander. From childhood he was dedicated by his parents to the sacred ministry, toward which his early education at Gordon, and afterwards at Earlston, was directed. In 1770 he entered the University of Edinburgh; and was particularly attracted to the study of Moral Philosophy, of which Dr. Ferguson was then Professor. He joined the Theological Hall, under Professor John Brown, in 1774, when two of his contemporaries were John Blackhall, afterwards of Berwick, and Ebenezer Brown, a son of the Professor, afterwards ordained at Inverkeithing. Through the beneficence of his father and his elder

brother, Mr. Waugh was enabled to spend the winter of 1777 in Aberdeen, where he studied Moral Philosophy under Dr. Beattie, and Theology in Marischal College under Dr. Gerard, and where, at the close of the session, he obtained his degree in Arts. Addicted to philosophical speculations, he was inclined to underrate the necessity of an atonement for the regeneration of man; and his first discourse before Professor Brown was so much of a mere philosophical essay that the worthy Professor said, "I hope I shall never hear such a discourse again in this place." The rebuke was kindly received; the young student devoted more attention to the Scriptures, and next year preached in a strain so entirely different that teacher and pupil became firm friends.

In prospect of obtaining license he was oppressed with a sense of unfitness for the sacred office, but, yielding to the advice of confidential friends, he went forward, and at Duns, on the 28th June, 1779, he was licensed by the Associate Presbytery of Edinburgh, his minister, Mr. Coventry of Stitchel, presiding. Two months afterwards he was sent to supply the congregation of Wells Street, London, vacated shortly before through the death of the Rev. Archibald Hall. Returning to Scotland, he preached on the first and second Sabbaths of November in Bristo Church, Edinburgh, of which the minister, the Rev. John Pattison, had lately died. Meanwhile, a unanimous call was addressed to him by the infant congregation at Newtown.

Conflicting sentiments were evoked by this prompt action of a little country congregation. In the Memoir of Dr. Waugh it is described as "a very small

congregation;" and a friend of his, writing at the time, called it "a moorland hermitage; a rural cloister." His worthy mother was disappointed to think that her beloved son, the object of much maternal solicitude and many high hopes, and on whose education so much money had been freely lavished, should be ordained in a place so small and obscure. These sentiments were shared by the preacher himself; but, with some reluctance, the call was accepted, and on the 30th August, 1780, he was ordained, the Rev. Mr. Riddoch, Coldstream, presiding. On the Sabbath following he entered on the ministry at Newtown with no formal introduction, lecturing in the forenoon from Psalm xlv. 1–9, and afterwards preaching from the second verse of the same psalm. Of all his friends the Rev. John Brown alone approved his choice of a small congregation. With commendable candour that excellent man wrote:—"I know the vanity of your heart, and that you will feel mortified that your congregation is very small in comparison with those of your brethren around you; but assure yourself, on the word of an old man, that when you come to give an account of them to the Lord Christ at His judgment-seat, you will think you have had enough." For the time, therefore, he accepted the situation, and entered zealously on his ministry. There was no manse nor any suitable house in the village, and the young minister lived at Caldron Brae, near Stitchel, in the house of his elder brother, who had now succeeded to the farm. On Saturday he was in the habit of riding over to Newtown, a distance of eight miles or thereby, returning on the Monday when not detained by pastoral work.

This arrangement was inconvenient for all parties; but the preaching of Mr. Waugh was so greatly relished that the church was always full, and some members of the Established Church had sittings as regular hearers.

In the locality his memory is still cherished, and traditions are current regarding some of his discourses. One sermon, long remembered, was preached from the words, "But they made light of it." In the style of the old prophets, he took the stones and timber of the house to witness that he had made offer to his congregation of the great salvation; and then added, with great solemnity of tone, "If it should be asked of me in the great day, 'Did you make offer to those poor sinners of the great salvation?' I shall be constrained to say, 'Yes, Lord, but they made light of it.'" A memorable occasion was the first and only communion at Newtown under the ministry of Mr. Waugh. Crowds had assembled from the congregations of Selkirk, Stow, Stitchel, Kelso, and Jedburgh, filling the whole glen, which seemed to have been scooped out as a natural sanctuary for a great congregation of Christian worshippers. The action sermon was preached from Ephesians i. 7, "In whom we have redemption through His blood," &c. On that occasion Mr. Coventry, who was one of the assistants, anticipated Mr. Waugh's future eminence, remarking to a brother minister, "O, what lofty expressions! What exalted views of the perfections of the Almighty! O, what a bright star this young man promises to be!"

It was not to be expected that a pulpit orator so gifted would be long permitted to continue in a

remote country district. His ministrations in Wells Street, London, had not been forgotten, and in May, 1781, a call addressed to Mr. Waugh by that people came before the Synod. At his own request the call was set aside. He pleaded the shortness of the time since his settlement, the need for a continuance of his service in consolidating the congregation at Newtown, the attachment manifested to him by the people, and the struggles they had made previous to the ordination of a minister among them. So it was arranged for him to remain; but it was only a brief respite. On the 27th November, the same year, a second call from Wells Street came before an *interim* meeting of Synod; and short though the interval was, the young minister now expressed his willingness to accept the London call. The Synod decided otherwise; but the commissioners from Wells Street attributed this adverse decision to "the unaccountable keenness of the country elders to humble metropolitan congregations." Not disposed to be thwarted, the people of Wells Street brought out a third call; and one came also from the Bristo congregation, Edinburgh, which, however, was set aside on account of some informality. In the first week of May, 1782, it was decided by the Synod that Mr. Waugh be translated to London; and at Dalkeith, on the 30th May, he was inducted as minister of Wells Street. The induction sermon was preached by the Rev. Mr. Love, Biggar, from Psalm lxxi. 16, "I will go in the strength of the Lord God." After the Synod's decision Mr. Waugh did not again preach at Newtown; his last sermon there had been delivered on the eve of his departure for the Synod from 1 John iv. 8, "He

that loveth not knoweth not God, for God is love." On the 19th May, after the Synodical decision was known, he preached at Stitchel from Ephesians v. 2, "And walk in love, as Christ also hath loved us," &c. There was a great congregation, many of his people walking from Newtown to have a final hearing of their honoured pastor.

The career of Mr. Waugh in London was long and eminently useful, and his work was not confined by denominational limits. He was one of the founders of the London Missionary Society, and was a director when Williams and Moffat left for their respective spheres of labour. It was proposed to send them both to the same locality; but Dr. Waugh observed, in his favourite Doric, "They're owre young to gang thegither," &c., and so they were separated. In his volume on the United Presbyterian fathers, Dr. Andrew Thomson writes—"Dr. Waugh, whose name is embalmed among those of the honoured founders of the London Missionary Society, whom the Church in all its evangelical sections laid claim to as a father, and whose image comes almost the readiest to our minds when we are musing on charity." In 1815 he received the degree of Doctor in Divinity from the University of Aberdeen, where he had formerly been a student. On the 14th December, 1827, he died in the 74th year of his age and the 48th of his ministry.

Within twelve months of Mr. Waugh's departure, Mr. William Elder was ordained as second minister at Newtown. In early years he had been under the ministry of Mr. Archibald Hall, Torphichen, the predecessor of Mr. Waugh in Wells Street, London. He entered the Hall at Haddington in 1776; and in 1781

was licensed by the Presbytery of Edinburgh. In 1782 he was ordained at Newtown; and was soon afterwards elected clerk to the Presbytery of Selkirk, an office which he continued to hold during the remainder of his life. This would imply that he had some capacity for business, but if he kept session minutes they have been lost, all except a fragment of less than four pages. These relate to the year 1799, and at a meeting on the 9th June there were present, with the Moderator, Alexander Mein, William Grierson, Andrew Nichol, Andrew Morton, James Hill, and James Hay. Considering that the session was deficient in numbers, and that some of them had become "almost superannuated," it was agreed that nominations should be made for the districts of Bowden, Longnewton, Gattonside, Earlston, Dalcove, and Newtown. On the 5th July it was found that there had been nominated for Bowden, James Walker; for Earlston, Henry Noble; for Gattonside, James Fortune; for Longnewton, John Dickinson; for Dalcove, William Hunter; and for Newtown, Gideon Scott. Having received this report, the Session adjourned to the meeting-house, where a sermon was preached, after which the persons nominated were elected by the congregation. Returning to the Manse, the Session proceeded to "examine" such of the elected elders as were present. The rest were examined subsequently; and on the 22d of the month they were all ordained. On the 12th August the Session appointed Andrew Nichol "to be their representative to the ensuing meeting of Synod, to meet at Edinburgh, September 4, willing him to repair thither, and to attend all the diets of the same, to

consult, vote, and determine on every cause that may come before it, according to the Word of God and the constitution of the Church, and to report diligence at his return." The year 1799 was notable as a "black year" to agriculturists; and on the 22d September, "the Session being met in the interval of public worship, agreed to appoint Tuesday, the 24th current, as a day of public humiliation and prayer, on account of the aspect of Providence in the season."

From the Synod records it appears that on the 15th February, 1802, an application came from Newtown for "aid for the meeting-house." Probably this money was wanted to repair a breach that occurred on the occasion of a communion, when one of the beams that supported the gallery gave way, and some people were seriously injured. On the Monday Dr. Lawson was on his way to preach when he heard of the occurrence, and chose for his text the words, "And David was displeased because the Lord had made a breach upon Uzzah." The congregation seems not to have been altogether prosperous, for in the minutes of the Selkirk Presbytery, under date 12th March, 1816, reference is made to a "Report on the State of the Congregation" by the Rev. Messrs. Henderson and Young, but consideration was deferred, and the matter seems to have ended. As a minister, Mr. Elder had much intercourse with Professor Lawson; also with Messrs. Shanks and Young, Jedburgh, and others, by all of whom he was highly esteemed. He died on the morning of Saturday the 4th December, 1817, in the 62d year of his age and the 37th of his ministry; and on the second Sabbath of the month the Rev. Peter Young, Jedburgh,

preached at Newtown, and declared the church vacant.

The third minister of the congregation was the Rev. William Rutherford. He was born at Ancrum in February, 1796, and was connected with the congregation of Blackfriars, Jedburgh, in which his father was an elder. In 1815 he entered the Theological Hall at Selkirk, and on the 21st March, 1820, was licensed, along with Mr. George Reid, afterwards of Westray, his own minister, Mr. Young, officiating as moderator. He was appointed to preach at Newtown on the third Sabbath of April; but there was no immediate result, and meanwhile, on the 27th July, he was called to Stranraer. On the 13th February, 1821, the congregation of Newtown applied for a moderation, which was granted by a majority, for the 22d March—the Rev. Patrick Bradley, Lilliesleaf, to preside. A call in favour of Mr. Rutherford, signed by 168 members and 27 ordinary hearers, was laid on the table and sustained on the 3d of April; and when the competing calls came before the Synod Newtown was preferred.

On the 22d August, 1821, after a prolonged vacancy, Mr. Rutherford was ordained. The days of protracted services were waning, but had not yet ended. A sermon was preached by the Rev. Mr. Rattray, Selkirk, from Psalm lxxxix. 15, after which the Rev. Peter Young presided at the ordination, and gave the charges to minister and people; and the concluding sermon was preached from 1 Thessalonians v. 12, 13, by the Rev. James Henderson, Galashiels. As a pastor, Mr. Rutherford was highly esteemed; and under his ministry the congregation was compara-

tively prosperous. On the 4th September, 1823, he married a daughter of his predecessor; and they had a numerous family. After a ministry of scarcely 22 years, he died on the 20th July, 1843, in the 47th year of his age. Over his grave, in the Abbey churchyard of Melrose, a tombstone was erected by the congregation as a "memorial of gratitude and esteem."

The next minister at Newtown was Mr. David Lumgair, a native of Arbroath, where his father was a much-respected elder in the congregation of North Grimsby Street, then under the ministry of the Rev. Joseph Hay. In 1834 Mr. Lumgair entered the Theological Hall of the United Presbyterian Church; and, in 1839, was licensed by the Presbytery of Cupar. He was called to Cambuslang, in the Presbytery of Glasgow, and to Newtown, commissioners from which appeared before the Presbytery on the 1st November, 1843, to apply for a moderation, promising a stipend of £100 yearly, with manse and garden and £10 of sacramental expenses. The Rev. David Hamilton presided in the moderation on the 16th of the same month, when a call was addressed to Mr. Lumgair, signed by 163 members and 15 ordinary hearers. The call was sustained on the 26th December, accepted by Mr. Lumgair on the 30th January following, and the ordination was fixed for the 28th February. A sermon was preached by the Rev. William Kiddy, Lilliesleaf, from 1 Corinthians ix. 16 "For necessity is laid upon me," &c.; the Rev. Adam Thomson, Hawick, presided at the ordination service, and gave the address to minister and people.

Under the ministry of Mr. Lumgair, the congre-

gation was peaceful and prosperous. He was a sound gospel preacher, a faithful pastor, a genial and most estimable man, a kind and faithful friend. Four years after his ordination a calamity lighted on the village of Newtown, which strained his energies, and showed the true spirit of consecrated philanthropy. Asiatic cholera was in the district, and in Newtown its ravages were terrible. A twelfth part of the population died; and more than once the little community was awed by the spectacle of two funerals in one day. The faithful pastor was always at his post, going from door to door in the panic-stricken village. He had faith in the protecting care of his Master; but was in the habit of taking snuff, to which, as a human agency, he attributed some preventive power against infection. This cheerful consecration to duty in a time of general anxiety was never forgotten.

Connected with the congregation were Christian families whose ancestors had lived in the village for many generations; and the membership included some leading middle-class people in the district, several of whom occupied their own land, while others were farmers in a good position. Along with these were village tradesmen and merchants, more than one conducting the business in succession to their fathers and grandfathers. They were shrewd, thoughtful men, filling honourable places in the community, intelligent, attentive to religious exercises, and thoroughly alive to the interests of the congregation. The Session and managers had the confidence of the members; and a complete organization of Christian work was efficiently maintained. In respect of psalmody, few country congregations were more

happily situated, for, in addition to a precentor well qualified for his office, there were members of Session and others who had a good knowledge of musical science. As might be expected, a desire for a place of worship more in conformity with the altered circumstances gradually increased, and in March, 1867, a large committee was appointed, with all the necessary powers, limited only by the stipulation that the whole expenses should not exceed £1000. A site was obtained in a prominent position, apart from any other buildings, facing the road toward St. Boswells; and on Wednesday the 17th June, 1868, a day of beautiful sunshine, the handsome and commodious new structure was formally opened by Professor Cairns. At the same time, the new hymn-book was introduced. In May, 1869, the final report of the Building Committee was submitted, when it appeared that there had been expended £1087 10s 11d, and there had been £1083 17s 3d of income. The subscriptions by members reached £473; gifts by friends outside, including some in Australia, South America, and Canada, who had formerly been members, brought £201 4s 4d; £50 had been got for the old building, and some cartages had been done gratuitously by members; while a sum of £200 had been borrowed. With the help of £50 from the Ferguson bequest, this balance was speedily cleared off; and the congregation entered on an era of growing prosperity.

In 1872 special services were held to commemorate the centenary of the congregation. On Sabbath the 24th November the Rev. Professor Eadie, D.D., LL.D., preached in the forenoon from Psalm cxlix. 2,

and in the evening from Revelation vii. 9, 10, while Mr. Lumgair preached from 1 Samuel viii. 12 in the afternoon. A soiree was held in the church on Monday evening, at which Mr. Lumgair presided, and gave a sketch of the congregational history. Addresses were afterwards delivered by the Rev. Messrs. Pirie, Free Church, Bowden; George Robson, Lauder; and John Lawson, Selkirk.

On the 31st March, 1874, Mr. Lumgair became ill at the Railway Station, and died suddenly in the 58th year of his age and the 31st of his ministry. The sad event was quite unexpected, and produced a deep impression on the community, where he was much loved and respected. A meeting of Session was held next day, at which the Rev. Hugh Stevenson, Melrose, was invited to preside; and arrangements were at once made regarding the funeral and the supply of the pulpit. The funeral expenses were paid by the congregation as a mark of respect for their deceased pastor, and at a subsequent meeting of Session a minute was adopted expressive of their affectionate regard. Reference was made to "the lithe, active figure and beaming face," which were regarded as "a wondrously correct index of the bright and manly spirit which dwelt within." Among the qualities which had secured for him general and growing respect and affection were mentioned "his clear and independent judgment, his affectionate and obliging disposition, his overflowing cheerfulness, his scorn of everything false and mean, his faithfulness to his own convictions, tempered withal by consideration for those who differed from him, his chivalrous public spirit, his sterling uprightness of deportment,"

and, as the basis of other excellencies, "his unobtrusive piety." In respect of ministerial work, the Session recorded with gratitude the lengthened period to which it had extended, and the apparently deepening earnestness that marked its progress. Their deceased pastor had faithfully preached the gospel, had been assiduous in visitation from house to house, had been "a son of consolation" in times of trouble and bereavement, and had, in all respects, lived and laboured for his Church and people. From personal knowledge, they were able to state that their deceased minister had never stood higher than at the close of life in the hearts of his people, and at no previous time had the congregation presented a more united, spirited, and prosperous look in every way than at the time of his decease. It might be said his eye was scarcely dim or his natural force abated, and his death in such circumstances came with a shock of sorrowful surprise; but in the midst of his usefulness, on his way home from visiting a distant member of the congregation, he had been called to the higher service and the perfected joys of the Church in heaven.

Soon after his ordination, Mr Lumgair brought to the Manse as helpmate for himself Miss Annie Salmond, who had been a companion of his early years at Arbroath. Two boys were born of this marriage, but on the second occasion the young mother died, leaving the minister a widower with two little children. After a time the vacant place was filled by Miss Agnes Gray, from Dalkeith, who was his faithful spouse through life, and made her presence felt in the atmosphere of quiet, genial, and ungrudging

hospitality which always pervaded the Manse at Newtown.

On the 19th October, 1874, a call was addressed by the congregation to Mr. George James Young, M.A., probationer, when the stipend offered was £170, with manse, and three weeks of holidays. The call was accepted, and on the 19th January, 1875, Mr. Young was ordained, on which occasion the officiating ministers were Messrs. Morton, Innerleithen, and Lawson, Selkirk. In June, 1877, the stipend was increased to £200, at which it has remained ever since. Owing to failing health, Mr. Young demitted his charge in 1878, and proceeded to Australia, where he obtained a medical practice. As a testimony of respect the congregation raised and presented to him 100 guineas. On the 15th October, 1878, Mr. Robert Ingles, M.A., Edinburgh, was called, and on the 7th January, 1879, was ordained as sixth minister of the congregation, which continues to enjoy a good measure of prosperity. In the beginning of 1890 there were 254 members, an increase of 14 during the year; and there were 11 elders, of whom one was laid aside by age and infirmity. Early in the year 1880 steps were taken toward the erection of a new manse. Efforts were made to have it beside the church, but difficulties arose which proved insuperable, and a handsome new building was erected near the old site. The total cost, as reported to a congregational meeting on the 11th May, 1885, was £865 15s 11d, and the amount contributed was £867 3s 2d, so that the manse was at once clear of debt. Of the amount raised there was contributed by the congregation, £522 10s 2d; given by friends outside, £94

13s; and a sum of £250 was granted from the Manse Fund. It is a disadvantage to have the church and manse so far apart, but otherwise it is a valuable property, and free of debt.

Adjoining Bowden, on the south, is Lilliesleaf, a rural parish containing a village of the same name, 6 miles south-east from Selkirk, 9 miles north-east of Hawick, and 10 miles west of Jedburgh. Toward the close of the 18th century the parish contained 630 inhabitants, an increase of fully 100 in 50 years, though in that time nine farms, where the honest tacksman cleared with the proprietor, brought up and educated children, and otherwise contributed to the public good, had been suppressed and added to larger holdings. At that time there were 17 heritors and "a considerable number of feuars." The social condition of the people may be inferred from the statement that the parish contained 14 weavers, 13 joiners, 2 coopers, 11 tailors, and 4 licensed ale-houses.

It may be thought strange that in a rural parish there were so many ale-houses; and the fact may seem to countenance the idea that the Scottish people have always been hard drinkers. Such an inference, however, is scarcely warranted. According to accounts the ale-house of those days was needful as a place of refreshment; and in days before tea or coffee had been introduced ale of a weak kind was used by all classes of the community. The ale-house, however, was often quietly conducted. In his account of "our neighbours," in the charming reveries of the "old bachelor," Mr. Thomas Aird has described "the Crown Inn, the only hostelrie" of his village. "Mine

hostess would sell no liquor after a certain hour in the evening; and to nobody would she give it on the Sabbath-day, except to such as she considered wayfaring people, who really needed it by way of refreshment." Jenny, who kept "The Crown," was quite a character. In early life she was courted by a young fellow of rather doubtful character; and in her perplexity the young woman asked advice from the minister. His opinion was adverse; and Jenny professed to accept his advice. This was on a Saturday, but on Monday she was again at the manse to say she had changed her mind. The sound of Bow Bells is said to have decided the course of Dick Whittington; and the kirk bell had marked out for Jenny the path of duty. On her way to the kirk, as usual, she heard the bell saying, "Tak' him, Jenny! tak' him, Jenny!" and this she regarded as a distinct leading of Providence. They were married, and he turned out badly; but did not distress her long, for he died within a year, leaving Jenny with an only son. It was in the second year of her widowhood that Jenny took "The Crown," where "her simple worth made her respected, and her curious primitiveness was quite attractive." She had many sore rubs in her way of life, but had a contented mind, with a hopeful temperament often expressed in the formula, "Never mind, we'll a' be brawly yet!" Her son grew up, got a good education, went abroad, and prospered. The first token of well-doing was a locket sent home to his mother, with some of his hair in it, and bearing as inscription her own words, "We'll a' be brawly yet." And so they were, for he came home with a competency; and was able to support his mother without any help from "The Crown."

In the early part of the eighteenth century, the minister of Lilliesleaf was William Hunter, A.M., a special friend and fellow-labourer of Thomas Boston. Ordained in 1695, he gained a good reputation, and was one of twelve who gave in a representation and petition to the General Assembly on the 11th May, 1721, against an Act of the previous Assembly, condemning "The Marrow of Modern Divinity." Hence they were termed, ironically, "The Twelve Apostles." Probably it was through his influence that the representation and petition presented to the General Assembly in 1732 was signed at Raperlaw, in Lilliesleaf parish, by 56 persons. Among the names are those of James King, Andrew Riddell, several bearing the name of Turnbull, and others whose representatives are still in the parish, and some of whom joined Midlem congregation, in the immediate neighbourhood. In worldly affairs he was prosperous, and acquired the property of Linthill. His wife was a daughter of Mr. James Hog, minister of Carnock, an able man, and, along with Boston, a conspicuous leader of the Marrow men. Alison, a daughter of Mr. and Mrs. Hunter, married Mr. Adam Milne, minister of Melrose. On the 13th November, 1736, Mr. Hunter died in the 79th year of his age and the 42d of his ministry.

A notable minister in the parish was Mr. William Campbell. Ordained on the 4th July, 1759, as minister of the Low Presbyterian Meeting-house, Berwick-on-Tweed, he was, on the 21st May, 1760, presented by the Duke of Roxburghe and his curators to the parish of Lilliesleaf, to which he was inducted on the 16th October. An able and faithful pastor,

with a good presence and a sounding voice, he was long regarded as one of the most popular preachers in the neighbourhood. In the Life of Sir Walter Scott a story is told illustrative of his style. When congratulated on his success in attracting hearers at communion seasons, he is reported to have said, "Indeed, Mr. Walter, I sometimes think it vera surprising. There's aye a talk of this or that wonderfully gifted young man frae the college; but whenever I'm to be at the same occasion wi' ony o' them I e'en mount the white horse in the Revelation, an' he dings a'." He was a facetious man, and used peculiar language, even in the church service. Preaching one day in the Abbey Church at Melrose, he seemed to be reading the sermon, a practice that was disapproved by a man sitting in the front of the gallery, which came close forward to the pulpit. It happened that the minister had some notes in the Bible, which he lifted, and, addressing his critical hearer, whose name was Taket, said, "Tak' it, man; tak' it; I can do without it!"

The minister of Lilliesleaf was a very large man, and had such a stentorian voice that when addressing an audience in a well-filled church, a crowd, unable to find access, could hear him perfectly well through the open windows. His strength of voice was so notorious that he was popularly known as "Roarin' Campbell." His neighbour, Mr. Scade, in St. Boswells parish, on the other hand, was so diminutive as to be almost a dwarf, and was a bashful man. The two brethren called one day at a house, but found the inmates absent, and when the servant, who did not recognise them, asked their names, Mr. Campbell bid

her say that "twa o' the Lord's trumpeters ca'ed." The good woman replied, "I just thocht sae; yer cheeks are swalled wi' blawin'." Travelling from Edinburgh to Lilliesleaf on a hot day, he had secured a seat inside the coach, but did not like some of his fellow-passengers. While waiting for the coach to start, he quietly informed them that he was subject to attacks of hydrophobia, particularly in hot weather, on which occasions he was in the habit of barking like a dog. As the heat of the day increased, he desired more room inside the coach, and began to yelp like a dog, on which there was a speedy clearance, and the minister was left with abundance of room. Living in a time when social festivity was sometimes carried to excess by certain classes, he was on one occasion overcome so seriously that he fell asleep on the way home. In the morning he was awakened by some one saying, in a serious tone, "Ae, Mr. Campbell, waes me, is this you?" when he promptly, but not very truthfully, exclaimed, "Whisht, whisht, woman, it's for a wager!" on which he rose, and walked off to the manse.

On the whole, Mr. Campbell retained the affections of his people. His great aim was to promote the happiness of his parish, and to this end his natural generosity and cheerfulness of disposition largely contributed. He married Miss Margaret Home, and their family consisted of two sons and two daughters. Edward, the elder son, became a naval officer, and was very successful. On one occasion he ran a small French fleet into a harbour in the Mediterranean, where the whole ships were captured. His senior officer on the station disputed the prize; but Campbell

contested the claim, and obtained £70,000 as his share of the booty. The younger son, John, became minister of Selkirk. Marion, the elder daughter, married the Rev. Robert Gillan, Hawick; Margaret became the wife of William Farquharson, surgeon, Edinburgh. On the 28th September, 1804, Mr. Campbell died in the 78th year of his age and the 46th of his ministry.

The next minister of Lilliesleaf was the Rev. James Stalker, the story of whose advent to the parish is not without interest. On the 18th October, 1785, he was ordained as a minister, and became assistant to the chaplain at Fort George, and while in this position had been of signal service to William Lord Bellenden, afterwards Duke of Roxburghe. Duke John died on the 19th March, 1804, and six months thereafter the parish of Lilliesleaf became vacant, when a memorial was presented in favour of Mr. John Campbell, son of their deceased pastor. This memorial was disregarded. A wayfaring man, soiled with travel, and not particularly well dressed, appeared at Floors Castle, and asked an interview with the Duke. The stranger was told that his Grace was at dinner, entertaining company, and could not be disturbed. A message sent in to the banquet hall secured immediate access: the Duke himself coming to the door to welcome his visitor, ushering him into the castle, and explaining to the assembled guests his obligations to this unassuming stranger. Six days after the death of Mr. Campbell, Mr. Stalker had the presentation in his pocket; and on the 8th of May following he was inducted as minister of the parish, a consummation which his ducal friend and patron

did not live to witness, having died at Floors Castle in 1805, after being Duke of Roxburghe only one year.

Disappointed in the object of their choice, and not satisfied with the Duke's nominee, some of the memorialists withdrew from the Establishment, and were admitted by the Relief Presbytery of Edinburgh. The first minister was James Colquhoun, previously minister of the Relief congregation at Campsie, and afterwards of a congregation in North Shields not in connection with the Synod. In 1808 he became minister at Lilliesleaf; but for accepting a pastor not connected with the denomination they were cut off from connection with the Relief Synod. A meeting-house was built in 1809, with 400 sittings; and in this state of isolation pastor and people remained till 1815, when Mr. Colquhoun returned to England to prosecute a secular calling.

The congregation, thus left without a pastor, applied to the Burgher Presbytery of Selkirk, and on the 2d March, 1815, was admitted into that connection. A call was addressed to Mr. Andrew Scott, who was appointed by the Synod to Bonkle, in Lanarkshire; and to Mr. M'Farlane, who became depressed in mind, and abandoned the ministry. On the 9th April, 1817, Mr. Patrick Bradley, a native of Ireland, who had been converted from Popery, was ordained as the first regular minister of the congregation. He was a zealous pastor, but had some Irish eccentricities, combining great fervour in his friendships with an irascible temperament, which made him quarrel with some former friends. He died on the 26th December, 1841, in the 48th year of his age and the 25th of his ministry.

To fill the vacancy, Mr. Alexander Stewart, from Stitchel congregation, was called, and to him the people were deeply attached; but Mr. Stewart preferred Kennoway, where he was ordained in April, 1843, but died after a ministry of less than four years. On the 1st November, 1843, Mr. William Kiddy, from Coldstream West, was ordained; but his earnest and promising ministry was cut short on the 23d October, 1849, when he died of cholera in the 31st year of his age and the 6th of his ministry. He married a daughter of the Rev. Robert Cranston, Morebattle, who was left a widow, with two sons.

Calls were addressed to Mr. John Lawson, who preferred Selkirk, and to Mr. John M. Stevenson, who was settled in the West Church, Haddington, but on the 6th May, 1851, Mr. John Ballantyne, from Galashiels East Church, was ordained at Lilliesleaf. On the 23d April, 1854, he demitted his charge, and went to Australia, where he joined the Presbyterian Synod, and became minister at Emerald Hill. He died on the 6th October, 1860, having previously returned to this country on account of failing health. After a call addressed to Mr. J. S. Cowper, which was declined, Mr. William Young, from Kirriemuir, was ordained on the 13th January, 1857, but was afterwards removed to Parkhead congregation, Glasgow. In 1875 the congregation was successful in obtaining the services of Mr. Alexander Paterson, M.A., their present pastor, a nephew of the late Dr. Paterson of Kirkwall, one of the most honoured ministers in the United Presbyterian Church.

Adjacent to Bowden, on its north side, is Melrose,

which has now grown up to be a good-sized town, but, till the close of the eighteenth century, was little more than a village. In the parish were the hamlets of Danieltown, Darnick, Bridge-end, Gattonside, Newstead, Eildon, Newtown, and Blainslie, inhabited generally by feuars whose ancestors had lived in the parish for generations, cultivating their crofts, growing lint, and maintaining their families in a quiet, easy, not uncomfortable style. For the bleaching and manufacture of linen, Melrose had a good reputation; and in 1668 the weavers were incorporated under a "Seal of Cause" obtained from John, Earl of Haddington, then "lord of the lordship and bailie principal of the regality of Melrose." To foster this industry a bleachfield was established, chiefly through the efforts of the Rev. James Brown, minister of the parish, afterwards one of the ministers of New Greyfriars, Edinburgh. In Gattonside and Melrose some woollen cloth was likewise made; and, toward the close of the eighteenth century, there were 80 looms in the parish occupied in working cotton, wool, and linen.

About 1792 there were 2446 inhabitants, of whom it was estimated by the parish minister that 128 were Burghers, 151 Anti-Burghers, 53 connected with the Relief Church, and 18 Methodists, besides some Baptists and Independents. According to the same authority, members of the different Churches manifested "a spirit of mutual forbearance." There had been a diminution of "that inveterate rancour to which the divisions in our Church gave birth fifty years ago;" and all parties were disposed to "live in peace, and to exchange the offices of good neighbour-

hood with one another." It was added that "the people have always been distinguished for their good sense, sobriety, and a decent and uniform attendance upon public ordinances," while those connected with the Established Church were "equally removed from a fiery, bigoted zeal, and from a lukewarm indifference about religion."

The junior minister was then Mr. George Thomson, who, on the 23d October, 1788, was ordained as assistant and successor. Some years later his senior colleague applied for an augmentation of stipend; but Mr. Thomson pleaded that, as he did all the work, his claim should be recognised by the court if any augmentation were granted. Though doubts were entertained regarding the competency of any such claim presented by an assistant, the case was, on the 6th December, 1797, decided in his favour. Still, his income was small, and, having a wife and family, the hardship of his case became matter of public conversation, particularly as the prices of provisions increased. The circumstances became known to the Rev. Dr. Johnston, North Leith, a man of great benevolence, who organized a subscription, obtained a considerable sum of money, and sent it with a letter to Mr. Thomson. Without hesitation the Melrose minister wrote his benefactor in Leith, expressing thanks for his well-intended generosity, but commanding him forthwith to repay every farthing to the donors, as he and his family were quite contented with their humble fare, and could not accept of eleemosynary help. Along with this spirit of independence, his character was remarkable for guileless simplicity. Having met on the road a person whom

he had not seen before travelling toward Lauder, he asked the stranger to carry his watch to the watchmaker there for some repairs. The chronometer never reached the artisan, nor was it returned to its owner.

The wife of Mr. Thomson was a daughter of the Rev. Robert Gillon of Lessudden, and they had a son George who became a preacher, and was tutor in the family of Sir Walter Scott, who several times, but unsuccessfully, interested himself in his behalf. In respect of natural kindliness, together with some eccentricities, he is believed to have furnished Sir Walter with certain features introduced in the character of Dominie Sampson. Other members of Mr. Thomson's family were Robert Gillon, who became a writer in Melrose; Thomas, a student of divinity; and Mary Anne, who married Mr. Alexander Burnet, rector of the United Schools, Jedburgh. In 1810 Mr. Thomson induced the heritors to remove the church from the Abbey ruins, and build a new one at a little distance from the town. He died on the 22d November, 1835, in the 77th year of his age and the 48th of his ministry.

Till 1821 there was no congregation in Melrose connected with any branch now joined in forming the United Presbyterian Church; but on the 24th April that year a petition signed by some people in Melrose and its neighbourhood, not connected with the Secession, was laid before the Associate Presbytery of Selkirk craving supply of sermon. Consideration was deferred, but on the 15th May another petition was presented, signed by 103 persons, stating more fully the objects of the application, which was

then granted. A petition to be formed into a congregation was produced on the 1st October, 1822; and on the 26th November it was reported to the Presbytery that 66 persons had been admitted to membership, of whom 21 were not previously in communion with the Secession. On the 25th February, 1823, Thomas Lauder, George Grierson, and William Davidson were chosen elders; and on the 29th April a session was constituted.

In 1823 a church was built, containing 443 sittings. The situation was bad, just behind a hotel, and not visible from the street. Nor was the structure either commodious or elegant; but the time for building temples had not yet come, and in respect of church accommodation people were easily pleased. Melrose had not then become a fashionable place of resort; but Sir Walter Scott had fixed his residence in the neighbourhood, and in the summer of 1823 was a prominent member of the community. Twelve years before he had made the first purchase of land on which to build Abbotsford; and, nine years before, had begun the brilliant series of novels, of which the first was "Waverley; or, 'Tis Sixty Years Since," a novel in 3 vols., 12mo. There was some appearance that the magic wand was breaking in the hand of the great conjuror, for the novel of "Quentin Durward" had been issued, and Constable, who was then in London, wrote coldly regarding its reception. Even the author was beginning to think he was overdoing the writing of romances; and was casting about for some new field of remunerative work. Ambling along the brow of the Eildon Hills one day, in company with Lockhart and Willie Laidlaw, looking down toward

Melrose, and talking over matters in a free and easy way, Laidlaw suggested that if Scott would write a novel, of which the scene was laid there, and "stick to Melrose in 1823," he would surpass all previous efforts. The idea was not dismissed without consideration, and some merry talk ensued on real persons resident in Melrose who might be introduced with comical effect. Gradually assuming a more serious tone, the great novelist added:—"Aye, aye! if one could look into the heart of that little cluster of cottages, no fear but you could find materials enow for tragedy as well as comedy. I undertake to say there is some real romance at this moment going on down there, that, if it could have justice done to it, would be well worth all the fiction that ever was spun out of human brain." No such work was written, but the great novelist had a special interest in Melrose. Abbotsford was distant less than two miles; and six years before 1823 he had extended his domains nearer to the village by purchasing Toftfield, including a pretty glen and brook, with some remains of natural wood, and a mansion, the name of which he changed to Huntly Burn. He desired farther to acquire a field or two more, including an orchard in the hamlet of Darnick, with the only specimen of a peel-house, or defensive residence of a small proprietor, which was still habitable in the neighbourhood. The peel-house which Sir Walter thus coveted was fully described in "The Monastery;" but his desire for its possession was not gratified, as the proprietor, who had made money by trade in Edinburgh, declined to sell his patrimony, and resolved to have it fitted up as a retreat for the evening of his

life. This quaint mansion, known as "Darnick Tower," is still possessed by the family of Heiton.

As a landed proprietor in the neighbourhood, possessed of generous instincts and with funds usually available, Scott was conspicuous for liberality. The winter of 1819-20 was uncommonly severe, snow continuing on the ground deep and long, causing distress among many not usually indigent. In a letter from Edinburgh to Willie Laidlaw, enclosing a cheque for £60, he writes—"It makes me shiver in the midst of superfluous comforts to think of the distress of others," and suggests that £10 be distributed among neighbours not actually paupers, but who might be in temporary want. Writing later, and enclosing another cheque for £50, he said—"Do not let the poor bodies want for a £5, or even a £10, more or less:

> "We'll get a blessing on the lave,
> And never miss 't."

Similar liberality was manifested in other ways; and when the Seceders at Melrose proceeded to build a meeting-house subscriptions were obtained from the laird of Abbotsford, as well as from Tom Purdie and other retainers.

On the 3d August, 1824, a petition was presented by the little community for a moderation. The request was granted; the 29th July was fixed as the date; and on the 4th September a call to Mr. Thomas Williamson was sustained. It was signed by 117 members; and there were probably altogether about 150 communicants on the roll. The stipend promised was £90, without any allowance for house-rent or sacramental expenses. The ordination was fixed for

the 30th March, 1825; and the services were conducted in a tent by the Rev. Andrew Lawson, Selkirk, who preached from Ezra vii. 10, put the questions of the formula, and offered up the ordination prayer; and the Rev. Mr. Inglis, Midlem, who gave the charges to minister and people, and concluded with the usual devotional exercises. Besides the officiating ministers, there were present—Messrs. Lauder, Earlston; Rodgie, Hawick; Clark, Jedburgh; Hay, Stow; Henderson, Galashiels; Rattray, Selkirk; Bradley, Lilliesleaf; Rutherford, Newtown; Dr. Hugh Jamieson, East Linton; Adam, Peebles; Hall, Kelso; Inglis, Greenlaw; M'Lay, Stitchel; and Smith, Biggar. Of elders there were present—Messrs. William Hogg, Hawick Second; Thomas Kerr, Earlston; Thomas Walker, Jedburgh Second; Thomas Paterson, Selkirk First; James Walker, Lilliesleaf; and James Thomson, Newtown. On the succeeding Sabbath Mr. Williamson was introduced to his charge by Dr. Jamieson of East Linton.

The preacher thus ordained as the first minister of the Secession at Melrose was born on the 21st March, 1796, at Tuam, in Ireland, where his father was stationed as a soldier in the 23d Light Dragoons. Four years later a sister, Helen, was born; but the father died of fever, and his widow, Isabella Hardie, a native of Falkirk, returned, with two children, to the home of her youth. She married a second time, and her husband, Peter King, who had likewise been a soldier, became a baker in Stirling. They were members of the Associate congregation, of which the Rev. Dr. John Smart and the Rev. David Stewart were then joint pastors. At an early age Thomas

Williamson expressed his desire to be a minister; and the wish was approved by his mother and stepfather, who not only sent him to the Grammar School of Stirling, but allowed him the advantage of a private tutor. In 1814 he entered the University of Glasgow, where he took a high position; and became intimate with companions who afterwards became the Rev. Dr. Smith, Biggar; Dr. Johnston, Limekilns; and Dr. Crichton, Liverpool. He entered the Hall at Selkirk in 1817, and there made the acquaintance of Mr. William Lowrie, afterwards of Lauder, and his brother, who was settled in East Calder. In the interval between the sessions of College and Hall, Mr. Williamson supported himself by teaching, first at Starr, in Fife, and afterwards at East Linton, in the academy kept by the Rev. Dr. Jamieson for the board and education of young men. He was licensed by the Presbytery of Edinburgh in April, 1832, and, on his first Sabbath as a preacher, occupied the pulpit of Dr. James Peddie, Bristo Street, in the forenoon, and Dr. James Hall, Rose Street, in the afternoon. It was a high testimonial for any preacher to officiate on one day for the two most eminent ministers in Edinburgh; but Mr. Williamson did not turn out a popular preacher. He was always liked, and often admired; but his voice, while eminently musical, as well in preaching as in singing, was not properly managed, sometimes rising suddenly to its loudest and highest pitch, and again as suddenly sinking to its lowest and softest tones, and producing a peculiar effect on the hearers.

With the locality and congregation of Melrose, Mr. Williamson was greatly pleased; and in every depart-

ment of pastoral work he was eminently faithful. For three years he lived with a friend in Melrose, but afterwards rented a house, in which his sister Helen came to manage his domestic affairs. The congregation gradually increased; but the average number of members did not exceed 240 during his ministry. In all the circumstances, any rapid increase could not be expected. At the time of the Atonement controversy some members left to join a congregation of Independents. In 1843 a congregation was formed in connection with the Free Church; and afterwards an Episcopalian chapel was built, so that the religious community became greatly divided. One special feature in his public life was the interest he took in associations connected with the Evangelical Alliance; and in brotherly ministerial fellowship Melrose was particularly happy. Many united meetings were held in Mr. Williamson's church; and to the close of life he was specially interested in Christian co-operation.

In 1829 Mr. Williamson was chosen clerk to the United Associate Presbytery, an appointment that was confirmed after the union with the Relief. With the exception of the period connected with the Atonement controversy, his congregation was peaceful and prosperous. His stipend was increased till it reached £120 a-year. In 1840 a manse was built for him; and an insurance of £200 was effected on his life, of which half the premium was paid by some friends in the congregation. Debts on the congregational property were paid off; and contributions for missionary purposes continued to increase. With a keenly sympathetic temperament, Mr. Williamson was much affected by deaths in the Presbytery and

in the congregation. One who had been a kind friend to him, "an aged disciple," with whom he lived for some time after his ordination, and whom he esteemed very highly, was Mr. William Davidson of the George Hotel. He had taken a leading part in forming the congregation, and had been one of the first elders in the new church, in the prosperity of which he continued to be deeply interested. This excellent man, after a life of great public usefulness, "closed his long pilgrimage in a calm, peaceful way, in the midst of a numerous family, loved and honoured by a wide circle of friends and acquaintances." The closing scene, as witnessed by his minister, "was in fine keeping with his peaceful Christian life. He did not leave his soul uncared for till a dying hour: from everything I saw of him, he had made religion the business of his life, and therefore death did not take him by surprise or fill him with alarm. His latter end was peace." The decease of his co-Presbyter, the Rev. William Lowrie, was another heavy trial; and of him he wrote an appreciative memoir. Another special friend was the Rev. Andrew Lawson of Selkirk, of whom he wrote a memoir for a periodical publication. After some years of failing health, Mr. Williamson died in October, 1855, in the 60th year of his age and the 31st of his ministry.

On the 30th July, 1856, Mr. James Y. Gibson, from the congregation of Rose Street, Edinburgh, was ordained as second minister of the congregation. He was a fine scholar and an accomplished man; but suffered from indifferent health, on which account he resigned his charge on the 28th June, 1859, and retired into private life. His successor was Mr. Hugh

Stevenson, from Kilmarnock, who was ordained on the 9th October, 1860, and is still pastor of the congregation.

During these thirty years there has been a tide of increasing prosperity. At the annual congregational meeting in January, 1861, it was found that the finances were unsatisfactory. There was a floating debt of £32, and the deficit for the year was estimated at £15 additional. Having understood that in the congregation of High Street, Jedburgh, pew rents had been abolished, and slips inviting subscriptions were issued every half-year, it was agreed to give this method a trial. In one year it was found that the floating debt and annual deficit were swept away, and that a balance of £11 was on hand. It was then agreed that the method of collecting funds by means of slips be continued; and it was farther agreed that the growth both of membership and funds warranted an increase of the minister's stipend from £120 to £150, free of taxes, besides the premium on his Life Assurance, thus raising the stipend to the minimum contemplated by the Synod.

To accommodate an increasing membership the old church was found inadequate; and, after various efforts at improvement without much benefit, steps were taken in 1864 toward the building of a new place of worship. It was erected on the Weirhill, in a fine situation, according to plans furnished by Messrs. Peddie & Kinnear, architects, Edinburgh, and was expected to accommodate 400 people with ease and comfort. The total cost was £1866 12s 10d, of which upwards of £1100 was subscribed by the members, while £279 0s 8d was collected on Wednes-

day the 11th October, 1867, when the new church was formally opened by Professor Eadie. In a short time the balance was cleared off. Instead of pew rents it was agreed to continue the practice of collecting funds half-yearly by means of slips. Understanding that certain pews in the new building were specially preferred, a premium was placed on them, the sum of £8 being charged for the first occupation of each of the back seats, £4 for the second, £2 for the third; and £4 for the front seats in the gallery where desired as family pews. Apart from any such premiums, which were to be paid only once on entry, it was explained to the congregation that had the system of rents been adopted sittings would have cost 4s to 12s in the half-year; but, with this explanation, the actual amount to be contributed was left to the discretion of each member. The finances of the congregation, which had been skilfully managed by Mr. Allan Freer for more than a quarter of a century, were now in a highly satisfactory condition. In 1869 the minister's stipend was raised to £175, and soon afterwards to £200 a-year. Accommodation in the new church was found to be insufficient, and in 1871 steps were taken to have it extended, as well as to finish the spire, which had been left incomplete. Meanwhile, the ordinary income of the congregation continued to show a favourable balance every year, and in January, 1875, there was £105 11s in the hands of the treasurer. It was then very heartily and unanimously agreed to augment the minister's stipend from £200 to £250; but as the funds continued to show a surplus it was, in 1877, farther increased to £300 a-year. About 1871 there was a desire to

farther improve the congregational property by the erection of a new manse; but ten years elapsed before this became practicable, and in 1881 steps were taken to have a manse provided at a cost of £1519.

Connected with the congregation were many excellent Christian people, some of whom were known far beyond its bounds. With Mr. Freer, the treasurer, may be mentioned Mr. Thomas John Dunn, who was a member of the congregation for at least 40 years, during 36 of which he was an elder, and 20 of these years session-clerk. In all matters affecting the congregational welfare he was prominent; and particularly so with regard to missions and movements affecting the denomination or the cause of religion in the world. Others, who have gone to their rest, have done good service; and in more than one case the congregation may be congratulated on having active and efficient office-bearers now taking the places formerly occupied by their fathers.

CHAPTER VII.

LIDDESDALE, 1753.

TO Liddesdale from the east and north are various available routes, and the country of green hills and crystal streams, and Border ballads, and kindly men and women can now be reached by either road or rail so easily that the romance of the district is in some measure exhausted. To enjoy Liddesdale the country must be visited at leisure. Best of all is it for the pedestrian, sound in wind and limb, to ascend the hills separating the district from Teviotdale, to ruminate for a time and drink in the beauties of the scenery, refreshing the memory by the perusal of some old ballads, and afterwards descend slowly by some unfrequented hill-side path into the wooded vale of the Hermitage or the Liddel. Next to this, on a day of autumnal sunshine, in company with congenial fellow-travellers, is a drive, in some well-appointed vehicle, by one or other of the roads, now little frequented since the opening of the Border Union Railway. From the county town of Jedburgh there is the familiar, but ever beautiful, road up the Jed, past the Capon Tree, with its gnarled trunk and enormous branches, having on our right hand the ancient caves and the old Douglas camp of Lintalee, and on our left Ferniehirst, the home of the Kerrs, nestling quietly now among stately pines and spread-

ing oak trees, up the Black Burn, over the heath-covered heights of Swinnie, and down into the valley of the Rule,

> "Where Turnbulls, once a race no power could awe,
> Lined the rough skirts of stormy Ruberslaw."

Taking the road leading toward the English border at the Reidswire, we glide easily through the long plantations, and past the unequalled beech hedge of Abbotrule, and pause to contemplate the stately, but rather stiff, old mansion, round which cling many sacred memories. In 1666 Charles Kerr, third son of the Earl of Lothian, became laird of Abbotrule, which is now a compact little estate, but then was only one of several comparatively small holdings in the parish, chiefly of unfenced moorish land. There were gradual annexations, and, in 1752, his grandson, also Charles, a writer to the signet in Edinburgh, came into a good estate susceptible of great improvement. Charles Kerr was an old friend of Sir Walter Scott's father, and, in 1792, introduced Mr. Walter, then a young advocate, to Mr. Robert Shortreed, Sheriff-Substitute of the county, who became his guide in successive raids into Liddesdale. At the time of Scott's first visit, in 1792, the plantations and hedges were not so well grown as they are now, but the general outline was much the same. The mansion is a large square edifice, in the centre of extensive policies, skilfully arranged in verdant lawn, varied with extensive shrubberies, garden, and orchard, all bounded by Rule Burn, a never-failing brook, utilised in former days to grind the corn of "rentallers," "portioners," and other possessors of small holdings whose ashes repose in "the auld kirkyard," but their descendants

are scattered far and wide in various parts of the world.

Charles Kerr was a shrewd man of business and a faithful friend of the young advocate. In 1794 he wrote a word of caution, advising that ardent and high-spirited youth to beware of "Edinburgh squabbles" or street brawls, in which he was prone to participate; and expressed satisfaction at having "seen his name in the newspaper" as counsel for the laird of Bedrule. Indirectly, the laird of Abbotrule was instrumental in procuring the first meeting with Miss Carpenter, who afterwards became Lady Scott. Having spent some time in Cumberland, Kerr was so enraptured with the bewitching scenery that in 1797 he wrote expressing wonder that his young friend should devote so much of his vacations to the Highlands of Scotland, while another district lay so near him, at least equally fitted to "give a swell to the fancy." Acting on this suggestion, Scott was at Gilsland in autumn the same year, and before the close of September his marriage was in process of arrangement.

Two miles beyond Abbotrule is the village of Chesters, in the parish of Southdean, to which the father of the poet Thomson was inducted when his little son was only two months old. About the year 1740 William Howitt, in the course of "a stroll along the Borders," entered the parish just at the place where, in 1596, the skirmish of the Reidswire occurred. Entering Scotland near the summit of the Carter Fell, where a toll-bar, now disused, marks the boundary of two kingdoms, he describes the vision as "one of the most striking views in the north country." It is "the

first view you get of Scotland after ascending out of Reedsdale to the ridge of the Carter Fell; and a strange and impressive scene it must have been to our countrymen in former ages when they came hither as invaders and assailants. It is a region of great tawny hills, all lying silent and bare, without a living creature to be seen, but inspiring a feeling of multitudes living deep in the valleys and glens hidden from view. On all sides mountain tops and naked ridges lying under those soft, light, transparent veils of haze and shadows of clouds that are seen only in a mountainous country." From the door-step of that lonely cottage, 1200 feet above the level of the sea, can be seen to the eastward the great dome of the lofty Cheviot, with the scattered multitude of his satellites; the isolated peaks of the Dunion and Ruberslaw; far in the northern horizon the great ridge of the Lammermuir Hills; more to the westward the hills of Ettrick and Yarrow; and still farther to the south-west the rounded peaks through which a way must be found into the recesses of Liddesdale.

Instructed by the inmates of that isolated cottage, Howitt steered his perilous way over the wide moorland in a direct line for another toll-bar at the entrance to Liddesdale, bearing the peculiar name of "Note-of-the-Gate." Country people were at work on the moors cutting and piling peats for fuel, and with their help the pilgrim was able to keep the right direction, following at one time the course of a stream called the Raven Burn, and next keeping his eye on a peak called the Dodhead. Yet he "soon found it one of the most solitary and trackless regions he had ever visited. Curlews and pewits rose and

soared around him, following his course all through the waste till he did not wonder at the dislike of the Covenanters to these birds, the plaintive clamours of which often revealed to the dragoons their place of resort.

After a long wade through the trackless heather, meeting occasionally with a shepherd going his rounds barefooted, and passing at distant intervals a solitary hut, Howitt found himself at length on the farm once occupied by Dandie Dinmont. This is Hindlee, a pastoral range, 5000 acres in extent. The farm-house is situated close to the road by which we have come from Jedburgh, but was not visited either by Howitt or by Scott in former years, both of whom kept farther south, somewhat in the line of a Roman road called the Wheel Causeway. At Note-of-the-Gate Howitt found a cottage, in which lived an old man and his wife, "a right hearty old couple," who readily offered to cook a rasher of bacon, produced some white bread and equally good beer, and proved to be intelligent as well as hospitable and hearty. Some may be inclined to wonder what can tempt any couple to spend years of their life in such a remote and inaccessible place. It is 14 miles from Jedburgh, the same distance from Hawick, and 12 miles from Newcastleton, the nearest village. Excepting a shepherd's house at Singdean, nearly a mile distant, there is no human habitation within sight. A small patch of garden, which contains some late potatoes and a few cabbages, but not a vestige of fruit, is the only cultivated land visible from the cottage windows. The situation is a gorge just at the water-shed of the Rule and the Liddel. Behind is a steep and grassy hill

called "The Dog Knowe;" in front some hillocks of peat obstruct the vision, but from various points, easily accessible, can be seen near at hand such hills as the Peel Fell, 1964 feet high; the Carter Fell, with its furrowed sides, 1899 feet high; and farther to the south-eastward a magnificent panorama of lofty Border hills. Not much of this can be seen from the cottage windows, and if it could the spectator must feel somewhat like a caged bird to be compelled there to sit and perpetually gaze on fairy scenes that are quite inaccessible. Yet a residence like this among the silent hills tends to foster a spirit of self-reliant independence. Provisions to last through a prolonged snow-storm are provided in the beginning of winter, and at the gable of the house is a peat-stack sufficient to keep the hearth warm all through the winter. A newspaper at the end of a week is still news to them; and what does it matter though the information it contains has become like ancient history to the dwellers in towns? To sit in that lofty eyrie, so near the clouds, while a glorious thunder-storm in summer is rattling among the hills, or a feeding snow-storm in winter is filling the glens and blocking up every road, is something sublime, and links the inhabitants closely by a personal tie to the unseen world. Their opportunities of showing kindness are equal to the number of their visitors, for hardly any one will toil up that steep ascent on either hand without wishing to rest and be refreshed at the summit.

A rapid descent into a deep glen, and a long, hard pull up the opposite side, conducts to Singdean, a shepherd's shealing, which not only exhibits the cold shoulder, but absolutely turns its back on the road,

as if to intimate that the care of the inmates is with the flocks on the grassy moorland, not with any traveller who may happen to pass. It was here that in the autumn of 1793 an amusing incident occurred in the experience of Walter Scott and his fellow-traveller, Robert Shortreed. At the Circuit Court of Justiciary, from which he had just come, Scott had been counsel in a case of appeal from the Sheriff concerning a cow, which his client maintained to be sound, but which the Sheriff had pronounced to have a complaint analogous to glanders in a horse. In opening his case before Sir David Rae, Lord Eskgrove, Scott maintained the healthiness of the cow, but admitted that it had a cough. "Stop there," said the judge, "I have had plenty of healthy kye in my time, but I never heard of ane o' them coughing. A coughin' coo! That will never do. Sustain the Sheriff's judgment, and decern." On the grassy bank at Singdean was a grand herd of bullocks, and one of the most healthy-looking of the lot was coughing lustily. "Ah," said Scott, "what a pity it is for my client that old Eskgrove had not taken Singdean on his way to the town. That bonny creature would have saved us—

> "'A Daniel come to judgment; yea, a Daniel;
> Oh! wise young judge, how I do honour thee!'"

From Singdean the road, with a rapid descent, winds round the shoulders of high hills, and careful driving is required, otherwise the curricle and its freight may be toppled over, and landed at the bottom of the glen, some hundreds of feet below, where the stream goes bounding along from one rocky ledge to another, ever hurrying away to join the infant Liddel.

Across the chasm rises the Peel Fell, with sides so steep that it may be fairly questioned if goats would not be more suitable stock than even the hardy Cheviot sheep sparsely grazing on the bent. On all hands the hills have a massive magnificence of outline not surpassed even by the Cheviots or the classic hills of Yarrow.

Emerging from these solitudes of nature one comes unexpectedly, and almost with a sense of regret, on the railway station at Saughtree. And now the vale begins to expand; a landscape of surpassing beauty and variety is opened up, including level haughs, variegated with hawthorn hedges, plantations, well-pastured flocks and herds, elegant farm-houses with beautifully-kept gardens and lawns, and cottages with a look of attractive comfort, a combination of pleasureable elements such as one might find in the fertile vales of Kent or Devon. Here is a handsome church, erected not many years ago by the late Duke of Buccleuch, designed to accommodate the greatly-increased population in the upper districts of the parish; and near it is the school in which "Jamie Telfer" acted for many years as teacher. There was then no railway station; and it was altogether a remote locality. While acting as teacher at Saughtree, Telfer occupied his spare time with writing works in prose and verse. Born amid the wild scenery of Southdean parish, above described, he was, in his inmost soul, a Borderer, and had a mind richly stored with ballad poetry. Living in this quiet district, on the verge of wild and far-stretching moorlands, he had a circle of literary friends, including Willie Laidlaw, James Hogg, and some still living,

by all of whom he was esteemed as a worthy literary brother. He was a frequent contributor to periodicals, a good letter writer, and a fair poet. In 1824 his Border Ballads and other pieces were published by Mr. Walter Easton, Jedburgh, and dedicated to the Ettrick Shepherd; and these were followed up, after a long interval, in 1855, by a volume of Tales and Sketches. On the 18th January, 1862, he died of paralysis, having barely reached the climacteric period of human life.

Conspicuous on the left bank of the Liddel is Larriston, an old mansion once inhabited by the chief of the Elliots, now owned by Sir Robert Jardine of Castlemilk, M.P.; and, farther on, Dinlabyre, with many windows, an old mansion of the Olivers, and still possessed by Mr. Oliver Rutherfurd of Edgerston. Close at hand now is Castleton, where once stood a castle on the Liddel, commanding a sweep of the whole valley; but now nothing is left save a mound, on which the foundations of the stronghold can be traced with some difficulty. On a height close by, easily seen from the railway, on the opposite side of the river, is the chief burying-ground of the parish, with not a house near, but surrounded, with a substantial wall. Down another steep descent, a turn in the road discloses the manse, snugly situated, with a back-ground of trees, and in front a nicely-kept ornamental lawn, with the crystal water of the rippling Liddel near at hand. At a little distance along the road, now quite level, is the kirk, an old-fashioned cruciform edifice in a fine situation, near the meeting of the Liddel and Hermitage waters, a picture of peaceful serenity in a frame-work of maple and old

ash trees. It is not near any village, but is in a central position for the parish as it formerly existed.

The parish of Castleton is about 18 miles long by 14 in width; and has an area of 68,152 acres, of which 400 are under water and public roads. There are several proprietors, but the Duke of Buccleuch has rather more than 52,000 acres. In 1881 the population was 2256, showing an increase in recent years since villages have grown up at Riccarton Junction and Fairloans, where limestone quarries have been developed. The stock in the parish consists almost wholly of Cheviot sheep and small herds of cattle, chiefly of a mixed breed, but many of them Galloways. On some farms two acres of land or thereby are required to maintain a sheep: the average is probably an acre and a half. On the Duke's estate in the parish some farms are of moderate size, but the majority are extensive pastoral ranges. One, wholly grazing, is estimated at 4000 acres; other five exceed 3000; seven others are from 2000 to 3000; while seven additional are from 1000 to 2000 acres.

Besides the entrance into Liddesdale by Note-of-the-Gate, there is a road from the direction of Hawick over a high ridge, now known as the Limekilnedge. It was over this lofty ridge that, in the autumn of 1792, Scott, in company with Shortreed, made his first excursion into Liddesdale. Leaving Abbotrule, the two friends, mounted on sure-footed ponies, took a westward direction, crossed the Rule Water, and faced the ridge of which Windburgh, 1662; the Leap, 1544; Maiden Paps, 1677; Skelfhill Pen, 1747; and Greatmoor, 1961 feet high, are the prominent peaks. After a toilsome ascent, probably not in a direct line,

but in zig-zag fashion, so as to obtain fresh views of the scenery, and undoubtedly scanning with inquisitive eye the route by which Queen Mary had entered Liddesdale two centuries before, the two friends proceeded onward, one of them doubtless wondering not a little about the mysteries of that unknown land on the other side of these round-topped hills. Having at length reached the summit, the eye, on a clear September day, could survey the country almost from sea to sea. Toward the eastern shore the ground was already familiar; but now, for the first time, he could view the land over rolling hills, with grassy vales between, widening by degrees, till in the far distance is seen the wide expanse of the Solway, and far beyond the cloud-capped mountains of the lake country.

Having drunk their fill of the bracing breeze and the romantic associations suggested by such a situation, the two friends would naturally select "the Nine-Stane Rig" as a convenient way downward to the inhabited country. The "rig" is an expanse of unbroken pasture, bounded on either side by a burn, and descending by an easy slope till it settles into a bit of flat land, on the margin of Hermitage Water, called Millburnholm. Half-way down the travellers would inspect the little circle of standing stones, where tradition says Lord Soulis was boiled in a sheet of lead. Less than half-a-mile onward a glimpse could be obtained of Hermitage Castle—a grey ruin that never fails, even at the present day, to impress visitors with a sense of awe, and that must have been unspeakably suggestive to the susceptible mind of Scott.

Before reaching the castle the two friends halted at Millburnholm, a farm-house near the junction of Whitrope Burn with Hermitage Water, and about a quarter of a mile south from the castle. There is no mill now, nor any tradition of one; but doubtless there had at one time been a mill beside the burn for the use of the castle and neighbourhood. Millburn still exists at the lower end of the "rig;" but includes now only a couple of cottages, one of them inhabited by a shepherd, the other by a ploughman. Thirty years ago the farm-house at which Scott and Shortreed halted in 1792 was still standing, but was inhabited only, as the cottages now are, by farm servants. It was the last specimen in the district of the old-fashioned farm-house, a quaint and composite building, one-half of it one storey high, the remainder a storey and a half, with queer little windows, those in the upper flat looking out through a thatched roof. Against the wall, near the door, was a stone and turf erection known as the "Loupin'-on-stane," a kind of accommodation indispensable at every kirk and farm-house in those times. Apart from walking, the only mode of travel was on horseback; and it was customary for the matron to sit behind her husband. Ascending by easy steps the "Loupin'-on-stane," she thence transferred herself to the "pad," while the goodman occupied the saddle in front. The interior of the house included a kitchen and a parlour, with a small inner chamber entered through the chief sitting-room. In the "loft" was the sleeping accommodation—dark, low roofed, and badly ventilated; but in such a room, with Shortreed as his bed-fellow, Scott spent his first night in Liddesdale.

The scene when the travellers arrived has been graphically described by Shortreed. When Scott was introduced as an Edinburgh advocate, Willie Elliot, the farmer, received him with much ceremony, and insisted on leading with his own hand the great man's horse to the stable. Looking back when passing round the corner, and observing that the stranger was making himself friendly with the dogs of all degrees that had gathered round him, Willie confidentially whispered to Shortreed, "Weel, Robin, deil hae me if I'se be a bit feared for him now; he's just a chield like oursels, I think." According to Shortreed, the good man of Millburnholm was the real prototype of Dandie Dinmont; and on this subject Lockhart writes—"As he seems to have been the first of these sheep farmers that Scott ever visited, there can be little doubt that he sat for some parts of that inimitable portraiture." Willie himself held the same opinion, for, after the publication of "Guy Mannering," he was in the habit of saying that Mr. Scott had written a book about him.

Nearly 40 years before the date of Scott's visit, and 140 years from the present time, Robert Elliot, father of Willie, and progenitor of some stalwart Border farmers, occupied a tract of 5000 or 6000 acres, chiefly, but not wholly, on the eastern side of the Hermitage Water, from the bed of which it rose in grassy slopes to a height of nearly 2000 feet. The centre of his extensive sheep and cattle run was Braidlee, now a separate farm; and along with it were Gorranberry, Hermitage (locally called Ermtage), Millburnholm, and other places that now form separate holdings. Robert Elliot was a practical sheep farmer

and a methodical business man, who kept regular accounts, some of which still remain, and include authentic records of the low prices, small wages, economical habits, and primitive modes of working in the middle of the 18th century.

In the management of his farms, Robert Elliot had little help from his landlord, as the Buccleuch estates were then, and had long been, very badly managed. The Earl of Buccleuch died in 1651, leaving two little daughters, Lady Mary and Lady Anne, the former of whom was married at the age of 11 years, but died a few months afterwards, leaving to her sister Anne the dangerous honour of being Countess of Buccleuch in her own right, and the richest heiress in the kingdom. Two years afterwards, when only 12 years old, the young lady was married to the King's natural son, James, Baron Tynemouth, Earl of Doncaster, and Duke of Monmouth, who assumed the name of Scott; and was created Duke of Buccleuch, Earl of Dalkeith, and Lord Scott of Whitchester and Eskdale. Monmouth was executed in 1685; but the Duchess, who afterwards married Charles, third Lord Cornwallis, survived till 1732, and by her was built the palace of Dalkeith, but she did not otherwise improve the estate. Her eldest son, who survived infancy, was James, Earl of Dalkeith, who died early, but left a son, Francis, who became afterwards Duke of Buccleuch, Earl of Doncaster, and Baron Tynedale. Duke Francis, who in 1721 married Lady Jane Douglas, daughter of James, Duke of Queensberry and Dover, was living in 1748, but died three years afterwards. Neither he nor his predecessors had done anything to improve the estate, which consisted

of vast moorland tracts, with few enclosures, hardly any plantations, and with farm-houses little better than hovels. In something like this condition was the tract of hill pasture occupied by Robert Elliot in 1748 and subsequent years.

The record of business transactions is concise and unadorned, but the prices of sheep, cattle, and horses, together with the wages and work of farm servants, have some interest, especially when stated in the strong vernacular language of the sturdy farmer. On the 28th October, 1748, he "sold to Adam Slight" four queys in calf for a total of £8 10s, or £2 2s 6d each; and two fat cows for £2 10s a-head. Sundhope is now a separate farm, on the road toward Hawick; but was then occupied by Robert Elliot, and from Robert Hutton, in Sundhope, probably a kind of crofter, he bought two stirks at £2 the pair; also from James Wardlaw, in Riccarton, was bought for 23s "an ox stirk of the guidwife's at the mill." For £1 14s 11d he bought a cow from Robert Little, in Yethouse. Two stots were purchased from George Elliot, in Burnmouth, for £6 5s, with 6d of luckpenny. With the beginning of winter came a demand for beef and mutton from inhabitants of towns, and accordingly, in November, the Liddesdale farmer "delivered to Thomas Stewart, in Kelso, of fat ewes one score and one, at £9 the lot." Thomas Stewart was, doubtless, a butcher; and required a continuous supply, so we find at a later date "one score and two fat ewes out for Tom Stewart." To John Scott, Edington Shiels, Berwickshire, were sold 11 draught wedders and 4 draught ewes, the wedders at 6s 8d each, and the draught ewes, with one wedder, at 17s

"the lump." This money was not paid, but the record is, "I have his bill for £4 3s 8d." Fresh meat in winter, or at any time, was then not commonly used in farm-houses; but in November a "mart" of beef or mutton was killed and salted for winter use. Accordingly it is said—"This day was killed two draught wedders and one draught ewe, and one draught wedder to Uncle Adam, and two fat ewes out for killing." The supply of mutton for the household of a large pastoral farmer, with several female servants for house and out-work, appears to have been five sheep for the winter, consisting of two wedders and one ewe from the hill, with two fat ewes reserved for slaughter at a later date. There are indications, also, of marts for working people, as, on the 24th November, there was sold to Christian Tealfer a wedder and to Adam Elliot a ewe.

Apart from cattle, the income of a store farmer included then, as it does still in similar circumstances, money obtained for surplus lambs, for draught ewes, wool, cattle, skins, and at that time, but not now, for cheese made chiefly from ewe milk. Prices were very low. Thus, on the 17th July, 1749, Mr. Elliot "sold to Robert Hyslop, in Woolerhirst, eight score and ten lambs at 2s 4d a-piece, and 6d more referred in my will. He is to receive them on the 19th inst., and give bill for payment." Lambs in that locality are not now sold till about the 12th of August. In autumn came the sale of draught ewes; and in September, 1749, appears this entry:—"This day I delivered my draught ewes to John Henderson that I sold to John Davidson at Hawick Fair before James Grieve, in Todshawhaugh. I sold them at 6s the

piece, sheep and score, and four into the bargain; and on the 25th of this month delivered, before Christopher Henderson, ten score and five ewes at 6s each: that comes to £57 6s."

Woollen mills were not erected at Hawick and Galashiels till 1796, and the wool of Robert Elliot's flocks, except what was used at home, went chiefly to Yorkshire. The clip of 1749 was sold to Mr. Watson, Leeds, who, it is said, "comes in my will for six shillings the stone; and if markets prove better, he is to give as much as any Englishman gives for Scotch wool." Wheeled conveyances were not used in the district, and wool, like other portable commodities, was carried on horseback, the farmer sending it so far on the road. Thus it was carried at Mr. Elliot's charge, sometimes to Falstone, just across the Border, at other times as far as Newcastle. On the 15th July, 1749, he wrote:—"This day was ten pack of wool carried to Falstone; and I carried nine of the ten on my own horses, and paid for one more." Three packs additional were afterwards carried to Falstone, and five to Newcastle, four of which were on Robert Elliot's own horses. The price of horses was then £3 to £5, but sometimes less. For example, "I agreed with John Lyttle to let his mare run at Erntage for ten shillings till Whitsunday; and I am to buy her if he do not need her, or he will give me a gift of her if I wad accept of her."

The statement of hirings for Braidlee at Whitsunday, 1750, is curious. James Jackson, Rob Elliot, and Adam Hooten were all hired for the previous year's wage. Henry Glendinning, who was probably an assistant shepherd, or perhaps a cattle herd, was

engaged for "twelve sheep's grass, and shoes, and hose, and ten shillings." Payments in money were few and small; even ploughmen were paid with sheep, for William Gladstone was engaged "to had the plough for five sheep's grass and three pound ten shillings." In the song and ballad literature of the Border district there are many allusions to ewe-milking, and to the "buchts," or temporary enclosures in which ewes were folded for that purpose; but the process has long been disused. At the date referred to the ewe-milking was a very practical part of the work on hill farms toward the end of summer, continuing morning and evening for six or eight weeks. The milk was extremely rich, but, mixed with cow milk, it made cheese of high quality; and the whey, in various forms, was a chief article of diet while the milking continued. Invalids were sent to drink ewe whey among the hills; it was likewise used instead of water for making brose and porridge, besides "float whey," a substance like very light curd, produced by raising the whey nearly to the boiling point, and regarded as both palatable and nourishing. Where the number of ewes was large the process of milking would begin not later than four o'clock in the morning, and would continue four or five hours. It was resumed in the afternoon in time to get finished before darkness came on. Thus, for the period it lasted, a shepherd's time was well occupied in gathering the sheep, and passing them in successive sections through the "bucht," or long narrow fold where they were milked. Among the hirings by Robert Elliot, it appears that John Tealfer was engaged "to bought the Braidlee ewes and work at

other times for forty sheep's grass and three summering sheep," and John Hyslop was hired "to bought the Gorranberry ewes in milking time." The quantity of cheese made from ewe milk must have been very considerable, for, on the 3d October, 1749, there was sold to Andrew Wilson, in Hawick, 75 stones of cheese, which he was to pay at Candlemas. It is added, "I have no bill for it, but only his receipt that he received so much. I think the price will be 3s 7d per stone." The pound of cheese or butter was 24 ounces; of beef and mutton, 17½ ounces. Among other engagements Walter Hyslop was hired "to herd the Gorranberry sheep for forty-five sheep's grass." A more elaborate bargain was made and continued year after year with Adam Beatty, who appears to have taken charge of Erntage, the most southerly portion of Mr. Elliot's extensive pastoral range. With him there was a written agreement, signed by both parties, whereby Adam was bound to "herd the nolt and win the hay at Erntage; to clip and carry wool, and tar and cheese, and to in-hay and smear," for all which he was to have "two cows' and forty-five sheep's grass."

About a dozen women and girls were connected with the farm at Braidlee, the wages of whom are distinctly stated. Jean Hyslop was hired from Whitsunday till Martinmas, for what particular work is not mentioned; but her wage was a stone of wool, a pair of shoes, and fourteen shillings. Isabel Turnbull got a stone of wool, eighteen shillings, and "a shilling put in my will." Jean Little's wage was a stone of wool and eighteen shillings; and Jenny Anderson got "a pair of shoes, an ell of linen, and £1 3s." There were engaged from Whitsunday till Ladyday Isabel

Little, for a stone of wool and 18s 6d; Betty Redpath, for a stone of wool and 9s 6d; and Nanny Moffat, for a similar wage. Will Beatty, in Park, was engaged for the mowing season at 6d a-day, with victuals.

The household arrangements at Braidlee seem to have been very economical, as indicated by the payments for "merchant goods." For eighteen months ending with Martinmas, 1749, there was paid £4 2s 3d to John Elliot, in Castleton, obviously the local merchant. Four pounds for "merchant goods" in eighteen months was not a large account for a farmer's household. It included, of course, neither tea nor sugar; nor can there have been much tobacco, but possibly there was some snuff, as the use of it was then common. There may have been a drop of whisky, but obviously not much, as drink was got, but in small quantities, from other sources. Thus, on the 27th June, 1749, he was owing Andrew Wilson, in Hawick, for five and a half pints of whisky at 8s 3d, and "two pecks of grun (ground) malt at 1s 8d a peck." The purchase of malt would seem to indicate that, apart from water, milk, or whey, the household drink was beer, probably of a weak sort. Smuggled drink may have come in the way now and then, for, on the 17th July, 1749, there was "received from George Hobson, at Braidlee, two pints of brandy." Nor was much money expended on clothing. Woollen stuff spun in the kitchen, woven by local artizans, and stitched by itinerant knights of the thimble, constituted the woollen clothing. Stockings were not much used, but such as were required were, of course, knitted at home. Even in recent years an industrious shepherd might be seen knitting a stocking as he

walked round the hill looking after his flock. Shoes were single-soled, made of tanned horse hides, and could be purchased for 3s a pair or less. Over all was the broad Scottish bonnet; hats were worn only on special occasions, even by the lairds, and never by any one else. Linen was not much used except what was home-made; but there is one payment of 3s 10½d for "sarking-cloth." The dress of ladies may have cost more money; and so we find sundry little outlays for "Sister Helen." On one occasion that useful member of the household got 10s to buy stays. Three shillings were paid at Langholm for shoes to the same young lady; and on another occasion she was allowed 10s for shoes, which must have been a pair of dress shoes, or possibly more than one pair. Another payment was for a riding-habit—a very necessary part of a lady's dress in those days; but the largest payment for drapery at one time was £1 19s for 15 yards of cloth, together with thread and other materials. The keep of a working man's family is indicated by the statement that Walter Hyslop had for maintenance of his household 3½ bolls of oat-meal, 23 pecks of bear-meal, a boll and a half of bear, and half a boll of peas.

Payments were sometimes made in a peculiar manner. For example, Mr. Elliot writes—"I got three guineas from Sister Helen, that she got from John Armstrong, rowed in a bit paper to give me;" and, again, "Received from my mother, which she received from John Armstrong, Whithaugh, to give me, three pounds." The worthy farmer had a large holding, but had difficulties not a few in keeping clear of debt, though he struggled manfully to be

honest and honourable. There are frequent intimations that "all accounts are cleared" between him and one or another of his customers, a consummation which is always noted with great apparent satisfaction. Often he adds the words, "We are free;" and on the 27th June, 1750, having stated that all accounts with John Armstrong, in Whithaugh, were settled, he adds, "And all money payd betwixt us both, so we are free till more bargains be made."

Two hundred years ago the minister of the parish was the Rev. Robert Armstrong, who seems to have been faithful and diligent according to his light. On the 27th December, 1696, "compeared" before the Session Thomas Robison, in Yethouse, who acknowledged his sin of Sabbath-breaking, and was appointed to stand before the congregation for rebuke. On the 17th January following Archibald Armstrong and James Armstrong, in Haughhead, and John Crozier, in Nether Greena, were "delated for absenting ordinances and Sabbath profanation," when they were all ordered to be summoned. Archibald Armstrong appeared on the 24th, when, "being examined anent his going abroad on the Lord's day, and not frequenting ordinances, answered that he went but a mile from his own house to seek something for a sick child that was at the point of death, and promised to frequent ordinances in all time coming." John Armstrong and John Crozier subsequently appeared to answer a charge of "travelling upon the Lord's day, and absenting themselves from ordinances;" but having acknowledged their sin, and promised faithfully to be more circumspect for the future, they were dismissed for that time. Thomas Robison was re-

buked in 1697 for "travelling with a load on the Lord's day." On the 25th December the same year the collection amounted to only 9s Scots, or about 9d sterling; as the waters were flooded, there was "a thin meeting," and no meeting of Session.

It is well known that some years of scarcity occurred at the close of the 17th century; and to that period the Session records contain some interesting references. On the 6th June, 1698, a meeting of heritors and elders was held, conform to intimation from the pulpit, to take into their serious consideration what farther provision could be made for the poor. There were present Mr. Duncan M'Arthur, bailie of the regality; Francis Armstrong of Whithaugh; John Elliot of Thorlishope, with the minister and elders. It was agreed that Mr. M'Arthur should send for two bolls of corn, to be ground free of multure at Whithaugh Mill, and to be distributed to the poor by Adam Armstrong and John Beatty, elders, at the rate of a peck of meal to the most needful and half a peck to those less necessitous. It was also recommended that the Session give a note under their hand to such of the poor as were able to travel about the parish, but that none others should be entertained "under the penalty imposed by acts of Council." The meal was ground and distributed according to this agreement.

Connected with the backward season a curious case came before the Session in November the same year. Helen Nicoll, in Greenholm, accused of speaking blasphemy, did not appear; but the matter was not thus allowed to end. On the 15th January, 1699, "compeared Janet Elliot, in Redbreugh, and being

interrogate what she heard Helen Nicoll speak upon the harvest ridge, answered that she heard her say the Lord had broken His promise, who promised that seed-time and harvest should continue till the end of the world, and now the harvest being so bad she thought He had broken His promise." William Turnbull, Greenholm, did not hear the words distinctly, but "heard the rest of the shearers say that she said the Lord had broken His promise." Janet Irving, in Hardscar, alleged she had heard the words. From the tempest thus raging round her Helen Nicoll had meanwhile fled for refuge in England. Having been three times summoned, and not compearing, she was, on the 22d January, 1699, summoned from the pulpit, with certification that if she did not compear she would be suspended from partaking of the Lord's Supper. Thus solemnly warned, the wandering sheep returned, and a week later stood before "her betters." "Being strictly examined by our Session, she made but a lame confession of it, saying she warranted it was so, seeing the witnesses said she spoke it; but said she had forgotten that she spoke these words. The Session ordered her to compear next Session before them, without fail." Accordingly she did appear on the 5th February, but altogether denied what she had previously confessed. There was no meeting of Session on the 12th, "the day being very bad;" but on the 19th Helen Nicoll again compeared, and "confessed that she had said the Lord who promised seed-time and harvest to the end of the world had now broken His promise, and taken away the harvest, because of the badness thereof; but said she spake it not with deliberation, but it came out rashly and

inconsiderately." It is added that she had not yet received her sentence, but was referred to the civil magistrate. It was intimated to her on the 26th March, when she once more "compeared," that the sentence agreed upon by the Session, along with Mr. M'Arthur, chamberlain to the Duchess of Buccleuch, as representing the civil magistrate, was that she should "stand in sackcloth one day publicly upon the place of repentance for the blasphemy that she spake and confessed." On the 2d April following the sentence was executed, when the poor woman was "rebuked and absolved."

Meanwhile the Session was still occupied with cases of Sabbath-breaking. On the 9th October, 1698, James Neill, one of the elders, accused Robert Blaiklaw and William Armstrong, in Nether Whisgills, of travelling with laden horses on the Sabbath day. In answer to a citation they compeared, and acknowledged the fact, but affirmed that they were necessitate to do it, in regard that their provision was exhausted (they having been barred with waters), and that they could get no more for money, so that they were in danger both to lose their horses and also to be lost themselves with hunger and cold." No allowance seems then to have been made for works of necessity and mercy, as these poor people were "very sharply rebuked, and both of them promised not to be guilty of the like for the future, whereupon they were dismissed." Similar hard measure was dealt on the 8th January, 1699, to Jean Henderson, Brocks, who compeared after two citations, and, being charged with Sabbath profanation, admitted that she "went to the Roan Garden on the Sabbath day, and did

there cut three or four stocks of green kale; but said that she was necessitate to do it to save her children from starving, being in such extremity that she had nothing to give them." There is no suggestion that the honest woman had cut green kale not her own, but simply she had broken the Sabbath by cutting them on that day. For so doing she was "sharply rebuked," and, having promised to "attend better upon ordinances, and not be guilty of the like in all time coming," she was dismissed. Another case occurred on the 16th July, 1699, when Alexander and William Armstrong, in Dawstontown, "compeared, and, being interrogate whether they travelled with laden horses upon the Sabbath day or not, Alexander confessed they did travel on the Sabbath day, but the reason was because he was sore tormented with a grievous colic, and, fearing death, he laboured by all means to win home." That seemed to be a sufficient reason, but it was not accepted, for "he and his nephew, William, were sharply rebuked, and they both promised never to do the like as long as they lived, and to attend better upon ordinances in time to come, whereupon they were dismissed."

Fighting was not usually regarded as a crime in Liddesdale, but it was different when it assumed the form of Sabbath profanation; for on the 25th September, 1705, William Scott, in Larriston, and Samuel Thomson, in Blackhope, were ordered to be summoned to compear before the Session, where they were "accused by our minister of striking one another upon the Sabbath day." Samuel Thomson alleged that William Scott struck him with a staff three times upon the head; but Scott altogether denied this, and

"there being none to witness against him, they were sharply rebuked and admonished never to do the like again." Also, on the 6th January, 1706, "the which day Adam Henderson, in Syde, gave in a complaint that two of his men-servants—viz., Robert Elliot and John Robson—had profaned the Lord's day immediately preceding by fighting with one another, whereupon the Session instructed the officer to summon them to compear before the Session next Lord's day." Having compeared, it was agreed that they be publicly rebuked before the congregation, which was done accordingly.

A mythical story is told regarding a man who, when brought before the Session, charged with making an irregular marriage, promised not to do it again; and something of this kind was in 1707 witnessed before the Session of Castleton. William Little, in Syde, being summoned for making a penny wedding "contrare ane act of our Session in pursuance of that Act of Parliament made against having penny weddings," admitted his fault, but "promised that he should not be troublesome about any such thing in the future, whereupon he was dismissed, and remitted to the civil magistrate for the payment of his fine, according to the Act of Parliament." In December, 1709, Robert Reid, Langholm, appeared in answer to a citation, and admitted that he had been irregularly married. He was ordered to appear with his wife "upon the place of repentance, and to be rebuked before the whole congregation for their irregular marriage." They were likewise ordered to produce a testimonial from the minister that married them, failing which they were to be married again,

and, likewise, they were "remitted to the civil magistrate for their fine."

At a meeting of Session upon the 18th June, 1699, the minister expressed a desire to administer the sacrament of the Lord's Supper, and asked the advice of Mr. M'Arthur, the laird of Whithaugh, and the elders on the subject. It was unanimously concluded that the minister's wish should be gratified as soon as possible. There were no vessels for the purpose; but the Session and principal heritors undertook that all should be ready on the first Sabbath of August. Along with other preparations, it was arranged that James Hall, Burnmouth, one of the elders, should go to Leith for "twelve flagons of claret wine, and bring it for the sacrament." A Fast-day was held on Thursday, and there was service on the Saturday and Monday before and after the communion Sabbath; and the ordinance was followed by a distribution of money to the poor.

In general a sermon was preached on the day for hiring servants; but on the 30th April, 1699, it was intimated that on Thursday of that week, in addition to the sermon, there would be a meeting of heritors, with the minister and elders, to consult what was proper to be done for relief of the poor. A meeting was held accordingly, when it was agreed that the poor of the parish have badges given them by the Session, and that no stranger be encouraged to frequent the locality, but that all such be stopped and "furthered home to their own parishes, under the penalty contained in the Acts of Council anent providing for the poor of such parish." On another occasion sermon was intimated on the 7th May for

Wednesday next, being the day for hiring servants and other business in the place "to prevent Sabbath profanation."

The Session acted as efficient moral police, exercising great care that nobody was admitted to the parish without a "testimonial." In 1709 one Bessie Macleven, in Gorranberry, attempted to palm off a false certificate on them, but without success. She came from Galloway, and produced a testimonial, which was "read, heard, but not sustained, and that for two reasons: first, because he that subscribed it did not desine himself an elder; and, secondly, because it was written not after the ordinary manner." To account for these circumstances, Bessie was summoned to appear before the Session on the 27th of February, but "did not compear." A second and a third citation being disregarded, her case was referred to the Presbytery. At length, on the 17th April, the culprit appeared, when there were present Mr. Robert Armstrong, moderator, with Walter Scott and John Elliot, ruling elders. In answer to questions, she admitted having been guilty of fornication, committed in the parish of Mochrum; that the man was Patrick Maxwell, unmarried; that Mr. William Cowper was minister of the parish; and that she had received the testimonial from Mr. Seton, minister of the parish where she was born, but that neither he nor his elders knew of her guilt. A child had been born on the English side of the Border. The woman promised to go and make satisfaction in the parish where the sin was committed, and bring a testimonial to testify that she had done so. It is to be inferred that she made the long pilgrimage from Gorranberry to

Galloway, submitting to a "sharp rebuke," and probably a public appearance in the place of repentance, before she could be allowed to live in peace among the quiet green hills of Liddesdale. Certainly it was not so easy to escape condign punishment then as it is now.

One son of Mr. Armstrong became a physician in London, and a poet of note in his day—author of the poem still known as "The Art of Preserving Health." In all biographies he is said to have been "born about 1709 at Castleton, in Roxburghshire, where his father was parish minister." In the baptismal register for 1710, on the 10th of January, there is this entry:—"Mr. Robert Armstrong and Mrs. Christie Mowat had a child baptized called William;" but this child became successor to his father. Amid the scenes and circumstances above described, however, was born the child who was afterwards to become a fashionable London physician, one of the prominent poets of the day, and a close friend of Thomson, the poet of "The Seasons." In the contiguous parish of Southdean, which marches with Castleton at Note-of-the-Gate, Thomson's father was then minister. On the 5th of April, 1709, he was one of a deputation from the Presbytery who "made a visitation for the reparation of the kirk of Castleton." At the date of Armstrong's birth James Thomson was a boy of 9 or 10 years, drinking inspiration from nature on the banks of the Jed, on "the braes o' Souden," or at Jedburgh, where part of his early education was received. In "The Castle of Indolence," long afterwards, Thomson linked the son of his father's friend with William Paterson, "a man of special grave remark," and his own suc-

cessor in the office of Surveyor-General to the Leeward Islands, in the following lines:—

> "With him was sometimes join'd in silent walk
> (Profoundly silent, for they never spoke),
> One shyer still, who quite detested talk,
> Oft, stung by spleen, at once away he broke
> To groves of pine and broad o'ershading oak;
> There, inly thrilled, he wandered all alone,
> And on himself his pensive fury wroke;
> Nor ever utter'd word, save when first shone
> The glittering star of eve, 'Thank heaven, the day is done!'"

No traditions or reminiscences of the poet seem to have lingered in the parish. In 1707 the office of schoolmaster was vacant; but on the 10th January the minister was deputed to go and see if Mr. Richard Fraiter would accept the office, and from this teacher John Armstrong probably received the elements of knowledge. Meanwhile, Robert Elliot, in Powisholm, was "taken in upon tryall as precenter."

As a minister William Armstrong, brother of the poet, was greatly beloved—indeed, almost idolised in the parish; and it was no easy matter to find a successor equally acceptable. The people were soon made to understand that they would have no choice; and a person named Halliburton, whom in many respects they disliked, was presented. The old Border blood was up, and when tidings were circulated that an order had come to provide stabling for fifty horses and lodgings for fifty men against the day of ordination, the people were prepared for something strange. The day came, but there was no appearance of a riot, only the door of the kirk was found to be locked, and the keyhole filled with stones or other solid matter not easily extracted. There was one

door fastened with a bolt inside, and in the gable was a window unfastened. Any one entering by that window could withdraw the bolt and open the door. A ladder was procured, and an official was mounting toward the window, but suddenly the ladder slipped, and, with its occupant, lay prostrate on the earth. Other means were used to avert a settlement, but without success, and ultimately Mr. Halliburton was ordained as minister of the parish. Three men—John Cowan, William Cowan, and William Armstrong—and one woman, Isabella Waugh, were carried to Edinburgh, and imprisoned for conduct connected with opposition to the settlement. They were not unkindly treated, however, and were visited in prison by many persons unknown to them. One gave his name; and he was a Mr. Mair, connected with Liddesdale, who placed before them a paper, saying that, on appending their signatures, they would be set free. Not to be caught with chaff, they requested that the paper be left with them, which was done; and, meanwhile, they were visited by one whom they believed to be a lawyer in high position. He cautioned them not to sign the paper, as it admitted guilt, and pleaded for pardon. At the same time, he undertook to defend them free of charge, and assured them of a speedy release on honourable terms. It came about as he anticipated, and the good people returned home "with a lighter heart than when they went away."

In 1753 a petition, dated the 5th June, was presented to the Associate Presbytery of Edinburgh for frequent supply of preachers and ordained ministers; and one, David Beattie, appeared as commissioner for

the people. It is not known who was the first preacher, or from what direction he came; but the first meeting was held on Snaberley Brae, overlooking the Hermitage Water, less than two miles downward from Millburnholm, and 17 miles from Hawick, the nearest town. The spot is still marked by a thorn tree; and not many years since there was an old thatched cottage, inhabited by a lone woman, who paid £1 of yearly rent. On this grassy brae there was a great assemblage of people, and a good collection. The money was claimed for the poor of the parish by Walter Scott of Millholm, and those who had charge of the collection were summoned to Hawick. Sir Gilbert Elliot of Stobbs dismissed the case; and advertised the circumstances to prevent any similar mistake in future. Liddesdale had now regular supply of sermon; and among the preachers were such promising young men as Mr. John Brown, afterwards of Haddington, and Mr. Archibald Hall, who became minister at Torphichen, and subsequently at Wells Street, London.

On the 11th September, 1754, a petition was presented for one to moderate in a call, and for continued supply of sermon. The Synod was then sitting, and consideration of the request for a moderation was delayed till the 4th of October, when it was granted, and the Rev. John Smith, Jedburgh, was appointed for that service on Friday the 25th of the same month. A call to Mr. James Wylie was sustained on the 29th, and some of his trials for ordination were delivered; but he was called to Scone, and his settlement there was appointed by the Synod. On the 17th June, 1755, another petition was presented

for "frequent supply;" and on the 10th November a request for one to moderate in a call. Nothing came of this; and on the 16th March, 1756, there was another petition for an actual minister and frequent supply. The people were now getting impatient; and on the 19th December came a petition setting forth their distressed case and condition for want of the gospel, and begging frequent supply. On the 6th February, 1759, the Rev. John Smith was appointed to moderate in a call on the Monday after the 1st of March. The object of their choice seems to have been Mr. William Ronaldson, who was appointed by the Synod to Scarva, in Ireland. On the 3d July another moderation was appointed for the 3d of August—the Rev. Mr. Moir, Selkirk, to preside—when a call was addressed to Mr. James Mitchell. Farther consideration of the call was deferred on the 11th September; and on the 3d December there was a petition from the people asking the Presbytery to hasten his settlement. Still Mr. Mitchell came not; and on the 24th March, 1761, there was a petition for one to moderate in a fresh call, on the ground that the time of Mr. Mitchell's return from Ireland had long expired, but he had sent them no accounts since he left the kingdom. The Presbytery intimated that they could do nothing in the matter till the meeting of Synod, or till they heard from Mr. Mitchell, who "is presently in Ireland." This preacher was never settled as a minister.

At length the consummation of their hopes was visibly approaching. A call was addressed to Mr. James Fletcher, and the 12th May, 1762, was fixed for his ordination. The service was in the open air; but

the locality is not known, though it was probably near the Liddel, lower down than the village now stands. It was called the church at "Copshawholm." On the 12th of May the Presbytery met in the house of one Murray, whose first name is not given in the record. There were present the Rev. Messrs. Shanks, Jedburgh; Nicol, Kelso; and Johnston, Ecclefechan; and Mr. Johnston was moderator, in place of Mr. James Robson, absent from illness. A sermon was preached from the tent by Mr. Nicol on 1 Corinthians i. 24, "Christ the power of God, and the wisdom of God." Then Mr. Johnston preached the ordination sermon from Ezekiel xxxiv. 26, after which he proposed the questions of the formula, and, having come down from the tent, offered up the ordination prayer. Returning to the tent, he addressed the minister and people, then closed the service with prayer and praise.

The preacher thus ordained as first minister of Copshawholm was a remarkable man. He was one of six students who entered the Hall in 1758 under the Rev. James Fisher, only two of whom became ministers, the other, besides Mr. Fletcher, being Mr. John Beattie, who was ordained at Newbliss, in Ireland. The minister of Liddesdale was a mechanical genius; and, besides other achievements, constructed a wooden horse, on which many of his long journeys were prosecuted. He was skilled in optics, theoretical and practical, and was an adept in astronomical science. During many years he had regular intercourse with Mr. James Veitch, Inchbonny, Jedburgh, who always maintained that Mr. Fletcher might have attained to a European reputation as a man of science had he possessed the means to prosecute his favourite

studies. By the Rev. Dr. John Brown he is described as "a man of singularly primitive manners;" and, according to all accounts, he was a most devoted Christian, but not a successful minister. Tall, gaunt, and solemn in appearance, and a strict Church disciplinarian, he inspired all who approached him with awe, and rather repelled than attracted applicants for membership. Having written a preface to a new edition of Dr. Watts on "The Sonship of Christ," in which he expressed the views of Dr. Ridgley that Jesus was the Son of God only in virtue of his incarnation, Mr. Fletcher was summoned before the Presbytery on a charge of heresy. He preferred to terminate the controversy by resigning his charge, which he did on the 1st September, 1801, and retired to Dalkeith, where the evening of his days was spent in privacy.

Mr. Fletcher lived at Geilbraehead, about two miles on the road from Newcastleton toward Canonbie; and there the first meeting-house was built. By the people he was regarded with great veneration. One day his housekeeper had occasion to be at The Flatt, on the opposite side of the Liddel; but during her absence the river suddenly rose in high flood. There was no bridge, and with much difficulty she got across, landing on the homeward side. Her master, who had witnessed the struggle, asked how she could venture into the swollen water, when she replied, "I kenned I wad win ower the water, for I kenned ye wad be prayin' for me." He was believed to have prophetic gifts; and one of his predictions was that the two ministers immediately following him would remain only a short time, but that during the ministry

of the third there would be a scattering of the congregation. It turned out that Mr. Dunlop and Mr. Law were both removed to other fields of labour; and the latter part of the prophecy is believed to have been fulfilled in the formation in subsequent years of Evangelical Union and Free Church congregations in the village.

The last years of Mr. Fletcher's ministry marked an epoch in the history of Liddesdale, for at that time the village of Newcastleton was built. Till after 1751 the Buccleuch estates were much neglected, but in that year Henry, a boy of five or six years, inherited the title and large domains of the family. His training was entrusted to Dr. Adam Smith, who was for many years his tutor, and in after life his trusted counsellor. Duke Henry lived till 1812, and the chief energy of his life had been devoted to the management of his large domains, which, before his decease, were completely transformed. Exactly a century ago he projected the village of Newcastleton. The spacious expanse now occupied by the village was once owned by Elliot of Park, the noted free-booter known as "Little Jock Elliot," who encountered and wounded Bothwell in Braidlee Hope, and is thus celebrated in song—

"I vanquish'd the Queen's lieutenant,
And made his fierce troopers flee;
My name is little Jock Elliot,
And wha daur meddle wi' me.

"I ride on my fleet-footed grey,
My sword hanging down by my knee;
I ne'er was afraid o' a foe,
Then wha daur meddle wi' me."

The first settler came from the district of Hermitage,

and inhabited a hut built of turf; but the Duke speedily matured his plans for a village, and for this purpose 100 acres were set apart, bounded on the south side by the Liddel. According to the plan, which was accurately followed, the village consists of two principal streets, bearing the names of Liddel and Hermitage, and these are crossed by others at right angles. There are three squares, the central of which is two acres in extent, and round it the houses are generally two storeys high; the other houses in the village chiefly one storey. The main street is 54 feet wide; but in the principal square it is 100 feet. Leases for 99 years were granted; and in March, 1793, the work of building was begun. Every householder undertook to erect his own house; and within a year 23 houses had been erected at an average cost of £35 to £40 each. Attached to each cottage is a good garden; and every feuar is entitled to a cow's grass on the hill, for which a small yearly payment is made. For the winter keep of his cow every householder has two acres of holm land, but this has always been let on a short lease, and could, at the close of any such period, be resumed, or the rent altered. These little bits of land, however, have always remained attached to the cottages; and to meet the wants of feuars some additional land was taken from a neighbouring farm about fifty years since, and cut up for their benefit. This was no disadvantage to the Duke, as the rent, formerly £11, became £200 a-year. There are at present 133 holdings; and every two-storey house is entitled to 4 acres, with a cow stent, while a cottage of one storey has two acres, with a like benefit. Much of

the land is kept in grass, on which natural hay is grown for the winter keep of the cows; but on some of it oats, potatoes, and turnips are grown. The cows number 130, and the annual payment is £1 6s for each cow. Instead of a cow a horse or two sheep may be grazed. The hill is let for the pasturage of hoggs in winter; and the rent thus obtained is expended on drains and lime. A code of regulations was prepared when the village was built, and on the 11th April, 1818, these were renewed, with improvements suggested by experience. The whole is managed by three bailies, chosen by the feuars, one of whom retires each year in the month of April, but is eligible for re-election.

The congregation of Liddesdale had been reduced in strength and somewhat discouraged; but after the departure of Mr. Fletcher, Mr. William Smart, afterwards of Paisley, was located for a time, and did much to inspire the members with fresh confidence. He had been reared in the congregation of Mr. Shanks at Jedburgh; and in riding over the hills to Newcastleton, a distance of 22 miles, may have enjoyed the hospitality of Dandie Dinmont, who belonged to the same congregation, but lived about equi-distant from the two places. Travelling had become more easy, for about 30 miles of good roads, with as many bridges, had been constructed through the efforts of Duke Henry, Mr. Oliver of Liddelbank, and Mr. Elliot of Whithaugh; and in 1799 a wheeled conveyance was brought into Liddesdale by Sir Walter Scott. Till that time the meeting-house was two miles from the village; but, with the help of Mr. Smart, a site was obtained at the west end, where a handsome

church, with 400 sittings, was built. Preachers had become more plentiful, and among them were men who were destined to attain a good position. In 1799 11 students entered Professor Lawson's junior class at Selkirk, among whom were John Ballantyne, afterwards of Stonehaven, author of "A Comparison of Established and Dissenting Churches" and "An Examination of the Human Mind;" Adam Thomson, afterwards Dr. Thomson of Coldstream; and Walter Dunlop of Newcastleton, afterwards of Dumfries, widely known for his ready and pungent wit. He belonged to the Burgher congregation of Hawick, and was doubtless well acquainted with Liddesdale, as the two congregations were contiguous, though the churches were 20 miles apart. A call addressed to him was accepted; and in a Kelso newspaper of 27th August, 1804, his ordination is thus modestly recorded:—"On Wednesday the 15th current Mr. Walter Dunlop, preacher, was ordained minister of the Associate congregation of Newcastleton, Liddesdale. The Rev. George Henderson, Lauder, preached and presided on the occasion."

Though best known as a wit, Mr. Dunlop was a distinguished preacher; and was much esteemed by his people as a faithful and affectionate minister. His sermons were remarkable for point and unction. Some of his best sermons were composed and delivered in Liddesdale; and these, when re-delivered with great acceptance years afterwards, he described as "Liddesdale hams." A manse was built for him at Newcastleton, near the meeting-house, and looking southward across the Liddel. It was regarded as a superior manse for that period. Till it was ready he

lodged with a family in the village. One of the children had been at the meeting-house for the first time, and in the evening Mr. Dunlop, referring to the matter, asked the little boy who he saw there. His natural reply was, "I saw you, and ye were stannin' in a tub." "Aye, and what did I say?" asked the minister; when the boy replied, "Ye said I see a woman sleepin'." To the great regret of his attached people, Mr. Dunlop was, on the 24th May, 1810, translated to the new congregation of Buccleuch Street, Dumfries, where he was pastor till 1845, when he resigned his charge. On the 4th November, 1847, he died in the 72d year of his age and the 43d of his ministry.

Of the witty sayings attributed to Mr. Dunlop none can be specially associated with Liddesdale; and the last survivors who could recollect anything of his ministry have recently died. It cannot be doubted that his work and personality made a deep impression upon the people of this sequestered region, many of whom are naturally sharp witted, and could appreciate the same quality in others. Some of the stories indicate a good amount of skill in "looking after number one." Thus, on one occasion when assisting the Rev. Mr. Dobie at Langholm, and overhearing Mrs. Dobie giving directions to the servant about his porridge and milk in the morning, Mr. Dunlop interposed with the remark, "I prefer the light milk." His desire was to have cream instead of ordinary milk. On another occasion he was quitting a manse to return home, after assisting at a communion, when the kind matron packed up for his provisions on the way what she considered necessary in respect of

bread, cheese, and meat, besides a little flask of drink, but the departing guest suggested that she might add a piece of a bun that he had noticed in the larder. It was customary for people in country districts at that time to give presents to the minister; and Mr. Dunlop was not slow to give them a hint regarding any object of desire. When out visiting on one occasion he was having a "dinner-tea" at a farm-house, where he kept so incessantly praising the ham, and insinuating that Mrs. Dunlop particularly liked ham of that sort, that the good matron offered to send one to the manse. "It's unco kind o' ye," said the minister; "but I'll no pit ye to the trouble; I'll just tak' it hame on the horse afore me." The ham was put into a sack, but would not rest well on the back of the horse, till Mr. Dunlop suggested, "I think a cheese i' the ither end wad mak' a grand balance." And so he set out for the manse with his comfortably filled wallet. Sometimes his readiness to carry home any coveted commodity ended in ludicrous consequences. Returning one day from a visit to the country, he met two ladies in Buccleuch Street, Langholm, and politely raised his hat, when out tumbled his pocket handkerchief, in which was wrapped a lump of potted meat. When out visiting on another occasion, and engaged in suitable exercises, a peculiar sound was heard issuing from the capacious pocket of his coat, which was afterwards found to have proceeded from a half-choked duck that had been given him in the course of his house-to-house visitation. In those times it was a pleasure to give the minister a drive; and though others might have made a private arrangement, there was

nothing incongruous in the intimation from the pulpit, "My freen's, I ha'e a baptism at Lockarbriggs the nicht, an' maybe some o' ye wad be sae kind as gi'e me a cast out in a dandy cart." Several vehicles of that description were placed at his disposal. The rebukes administered by Mr. Dunlop were sometimes more effective than elegant. On a summer day he noticed the congregation inclined to be drowsy, when he suddenly stopped the sermon, and said, "I doot some o' ye ha'e taen owre mony whey porridge this morning; sit up there, or I'll name richt oot." Walking along the road one day, he passed a country man, apparently unknown to him, driving a flock of geese. The patience of the man must have been sorely tried with the noisy and unmanageable bipeds, for he was indignantly bidding the "deil choke them." Farther on he found a man driving swine, and bidding the "deil tak' them." On this Mr. Dunlop stepped forward, saying, "Aye, aye, ma man! yer gentleman 'll be wi' ye the noo; he's just back the road there chokin' some geese for a man." Such a rebuke would not soon be forgotten.

Among other ministers the wit of Mr. Dunlop had full play. Shortly after the Disruption he met Dr. Cook, who had been leader of the Moderate party during the "Ten Years' Conflict." Punning on the name, and alluding to the catastrophe which had overtaken the evangelical party in the Church, Mr. Dunlop said, "Weel, sir, ye've cookit them lang; but ye've dished them noo." The parish minister of Dalreoch had a head greatly disproportioned to the size of his body. Meeting him one day, Mr. Dunlop remarked, "Weel, Mr. Clark, that's a great head o'

yours." "Indeed, it is, Mr. Dunlop," he replied; "I could contain your head inside my own." "Just sae," said Mr. Dunlop; "I was e'en thinkin' it was geyan toom." Happening to be present one day at a meeting of a neighbouring Presbytery, a rev. doctor was asked to pray, but declined. After the business was over, Mr. Dunlop stepped forward, and addressed him, but received no answer, as the two had not been introduced. Turning to another friend, he remarked, "Isna he a queer man, that doctor? he'll neither speak to God nor man." Dining in the house of a friend some years since, the late Dr. Glover of Edinburgh mentioned that when minister of Crossmichael he had known Mr. Dunlop. Talking one day of a minister whose discourses were not understood by the people, and whose life was so much of a recluse that he was seldom seen, Mr. Dunlop remarked that he was "incomprehensible on the first day of the week, and on the other six he was invisible."

Occasionally Mr. Dunlop was foiled with his own weapons; but in that case he could "bide his time." One day he met the Rev. John Crocket of Kirkgunzeon, who was a great hand with the gun, and an admirable marksman. In course of conversation, Mr. Dunlop, who was rather corpulent, said, with characteristic humour, "I ha'e the better o' you ministers of the Establishment; I attended baith your Divinity Hall an' oor ain, so I'm like a calf that has suckit twa kye." "Ay, that ye are," said Mr. Crocket; "an' a braw stirk they ha'e made ye." "That's no sae bad, my freen' Crocket," said Mr. Dunlop; "but I'll pay ye back for't some day." On a Sabbath morning not long afterwards the two met in the

street, when the bells were ringing for divine service. "How are ye the day, Mr. Crocket?" said Mr. Dunlop; "I hope ye're weel; ye're gaun to preach in St. Mary's?" "I am," said Mr. Crocket; "but who told you that?" "Weel, ye see, Mr. Crocket, I was just comin' alang the street ahint twa mason lads, when I heard ane o' them say, 'Whaur'll we gang the day, think ye? Will we try St. Mary's?' 'Whae's to preach there?' asked the ither. 'Oh, it's Crocket o' Kirkgunzeon; he's nae great gun.' Weel, I didna like to hear you made licht o' like that, so I stepped in and said, 'Lads, gang to St. Mary's, an' hear Mr. Crocket; if he's nae great gun, I can assure you he's a capital shot.' Now," he said, turning away, "I've paid ye back for the stirk." Sometimes the ruling passion could not be restrained, even in very solemn circumstances. On the death of his wife, to whom he was deeply attached, Dr. Wightman, parish minister of Kirkmahoe, near Dumfries, was invited to the funeral. He was upwards of 70 years old, and a bachelor. On entering the house he was surprised to see Mr. Dunlop so composed; and was still more astonished to hear him, who was now a widower for the second time, say, "Come awa, Dr. Wightman, it will be a lang time afore ye have onything o' this kind to dae."

After the departure of Mr. Dunlop from Liddesdale a call was addressed to Mr. Willins, who was appointed by the Synod to Pitcairn, in Perthshire. A call addressed to Mr. John Law was successful, and he became the third minister of the congregation. Born of respectable Christian parents at Linlithgow, on the 14th May, 1791, Mr. Law was educated in the parish

school, where his progress was so marked that in his twelfth year he entered the University of Edinburgh. In 1806 Mr. Law entered the Theological Hall under Professor Lawson; and in his 22d year was licensed as a preacher by the Associate Presbytery of Falkirk. He was conspicuously popular, and within a year was called to Annan, Kilmarnock, and Newcastleton. By a decision of the Synod he was sent to Liddesdale, where he was ordained on the 26th August, 1812, and laboured with great acceptance for 16 years.

Improvements had been gradually introduced, and facilities for intercourse with the outer world had increased previous to the date of Mr. Law's ordination; but still the people were quiet and unsophisticated in their habits, retaining to a great extent the customs of their ancestors. Old people objected to changes, and lamented that the world was "fu' o' pride," adding there was "nae sic tomfoolery" in their young days. Tea and sugar were regarded as foreign stuff, good enough for such as could afford to be weak, indolent, and useless, but quite unsuitable for farmers and others, whose robust occupation required stronger fare. Fresh meat was fushionless stuff, never to be compared with a piece of braxy ham or pickled bacon. According to their means, however, the people were kind and hospitable. Packmen, dealers from Bewcastle in quest of bacon, geese, or turkeys, and even beggars without visible occupation, were made welcome, and supplied with food and lodgings. For the lower class of vagrants a bed was made up in the barn or byre, and food was supplied in the kitchen; but packmen got a bed in the house,

had their meals with the family, and in return for such hospitality brought tidings from the outer world, becoming, in fact, the newsmongers of the district. The winter of 1813-14, the second after Mr. Law's ordination, was particularly severe, and many of the people had a hard struggle for subsistence. Cottages were sometimes blocked up with snow, and the inhabitants were compelled to dig their way out. It happened that hare skins were then selling at 3s each, and as many of the poor creatures perished from exposure and want of food, a ready harvest was supplied to people who might otherwise have been reduced to indigence.

At the date of his ordination, Mr. Law looked younger than he really was, and at least one ludicrous mistake occurred through this circumstance. Having gone to assist the Rev. Mr. Hay at Stow, he arrived after the service had begun, and was mounting the pulpit steps, when the church officer rushed excitedly forward, clutched hold of the adventurous boy, and informed him in a stage whisper that only ministers went up there. The minister of the congregation, leaning over the side of the pulpit, attracted his officious beadle's attention by dealing a blow on his head with the psalm book, and indicated that this was the expected assistant. He was described at that date as "very young and blooming;" but it was added afterwards that "he never seemed to grow older or less comely." Indeed, till the close of his long life, Mr. Law was a handsome, erect, pleasant gentleman—always neat, clean, well dressed, with a benignant countenance and a distinguished air. As a preacher he was methodical, clear, impressive, and

elegant in style, with a graceful and attractive delivery. In manner he was singularly bland and winning, but had a will of his own; and if a shepherd's wife inclined to sit longer in the manse than he liked the minister would rise from his seat, and give her a cordial shake of the hand, saying, "Weel, Jenny, ma woman, I'll no detain ye."

As a natural result, the minister, so youthful and ruddy, and withal so eloquent and popular, was an object of much interest; and his pretty manse, in front of which rippled over a pebbled bottom the crystal waters of the Liddel, was a chief centre of attraction, especially with farmers who had marriageable daughters. Thomas Murray, farmer of Whisgills, four or five miles farther down the river, a member of his congregation, and possibly a descendant of the Murray in whose house the Presbytery met at the ordination of Mr. Fletcher, was particularly friendly. He was a most excellent man, a thoroughly consistent Christian, a most careful, industrious, and honourable man; and ready to assist in any good work. It was a notable circumstance that his bride wore a printed gown at her marriage, and as prints were then just coming into use it was much admired for its gaudy colours, and bits of it were kept as relics long afterwards. She was Janet Inglis of Millholm; but was married at an early age to Thomas Murray, and was a most industrious wife. Her maternal grand-parents, named Brydon, came originally from Ettrick, the parish of Thomas Boston. At a Liddesdale sacrament they had no money to get refreshment in the interval of worship. Wandering aimlessly over the grass, the couple observed a mole working; and, drawing near,

found the creature had pushed up two coins, which proved sufficient for their wants.

To the hospitable farm-house of Whisgills Mr. Law frequently found his way; and "the Whisgills mare" was always at his disposal when he had much travelling in prospect. Thomas Murray had daughters as well as sons; but any such idea as that of captivating the young minister probably never entered his honest, open mind. The habits of even large farmers in Liddesdale at that time were simple and primitive. Sons took a leading part in the farm labour, and daughters did the house work, giving help also with ewe-milking, hay-making, and spinning. To this kind of life the daughters of Thomas Murray were accustomed; and in summer they were all at work about four or five o'clock in the morning. On Sabbath they were regular in attendance at the meeting-house, skipping over the moss bare-footed in summer, but carrying shoes and stockings, which were put on by the road-side before entering the village. Seven daughters grew up to womanhood, all about equally gallant and fine looking, and it was a goodly spectacle to observe the sun-burned sons and rosy daughters of Whisgills beside their excellent parents, filling a whole seat in "the fore-breast of the gallery," just facing the minister, week after week. Nor were they poorly dressed. In Newcastleton was an "auld merchant," who purveyed for the parochial wants, selling, among other goods, laces at 10s a yard, for which there was a fair demand. All the young ladies at Whisgills married, and all of them creditably, but the husbands were not all alike rich in this world's goods. One of them was reluctant to close with her

wooer, but the crisis was brought on by a dream. The bright young maiden fancied herself walking pensively by the Liddel, when she observed her lover angling with rod and line. The hook caught in her dress, when he pulled and pulled, while she could not choose but go. It was only a dream, but the young lady accepted it as a guide to her destiny, and without farther delay the matter was arranged.

All the Whisgills ladies were good looking, and all appeared at the meeting-house handsomely dressed; but Jean was different from the others, and was so much the lady in appearance and manner that mother and sisters with one consent relieved her in great measure from rough and heavy work. Thus, when the minister chanced to come she was always in the house, always presentable, very pretty, tastefully dressed, and refined in manner. In the common speech of the district she was described as "a bonny cratur." As a matter of course, Jean and the minister began to care for one another; and before long Jean Murray of Whisgills was transferred to the pretty manse beside the Liddel. There was no marriage trip; the young couple went on horseback from Whisgills to the manse, and there they settled at once to the realities of life. She made an admirable minister's wife. Quiet, unpretending, careful of her husband's comfort, economical in her habits, able to make the most of a small income, and not given to gossip, she did her part to make the minister's home comfortable and his mind easy. The habits of the pastoral farmer's daughter were retained so far that Mrs. Law could manage the little holding attached to the manse, bleach a web on the grassy banks of

the river, or maintain her footing on a stone while rinsing clothes in the limpid water. For all his remaining years in Liddesdale, and long afterwards in Dunfermline, she was a true helper, and never ceased to retain the best characteristics of a Liddesdale farmer's daughter. She was the mother of four daughters and one son. Janie, one of the daughters, a woman of great personal attractions and quite remarkable strength of character, was married to Mr. George Wilson, manufacturer, Hawick; but died early, leaving a family of four sons and one daughter. Another daughter, Janet, was married to the late Mr. John Tod, Ormesbank, Dalkeith, a most excellent man, a prosperous merchant, and one of a most successful family; and a third daughter, Ellen, was married to Mr. Thomas Bonnar, architect, Dunfermline. The only son of Mr. and Mrs. Law died abroad unmarried. Of the other daughters at Whisgills, it may be said that Mary became the wife of Mr. Robert Elliot, Hermitage, and the mother of sons and daughters; while another was married to "the auld merchant" in the village, also a faithful adherent of the meeting-house. It was remembered that she was married in a white dress, with red slippers; that she rode home in the wedding garment, and, thus arrayed, lighted down at her husband's door in the village.

At an early period of his ministry, Mr. Law began to keep a Sabbath School, which was one of the first in the neighbourhood, but became very popular, and was soon attended by over a hundred children. Institutions of this kind were not then countenanced by the parish ministers, but members of the Establishment did not hesitate to become teachers. Attention

was likewise given to the improvement of church psalmody, and a man, with his daughter, was brought from Carlisle to give instruction in singing. They were kept in the manse for about three months, and made themselves useful, working out of doors during the day, but teaching a class in the evenings, and leading the psalmody in the meeting-house. Till that time the practice of reading the line in singing had continued, but was then given up, much against the inclination of some members. One respectable woman, Ellen Glendinning, stood out to the last, and maintained that she had got the better of the Session, for, instead of singing with the congregation, she noted the passages, and sung them all over by herself at home, reading out the line in the old approved style.

In the autumn of 1824 Mr. Law made a visit to London. It was not then so difficult to reach the metropolis as it had been when drivers of public conveyances were "seldom sober, never civil, and always late." To the young minister full of life and energy such a visit must have had a good spice of romance. It was different with the quiet matron who would be left with her young children by the peaceful banks of the Liddel. She would consent to the temporary separation only on condition that a portrait of her husband painted in oil were left beside her. Accordingly Mr. Law mounted the Whisgills mare, rode over the edge to Hawick, and there found an artist who undertook to have a portrait completed in two hours. The likeness was pronounced to be fairly good, but with a somewhat stern aspect, accounted for by the fact that the artist kept him longer than the stipulated

time. Having got this business finished, Mr. Law got the mail coach at Langholm, and proceeded southward by way of Carlisle to London. On the 2d August the Rev. Alexander Waugh, A.M., son of Dr. Waugh, and minister of Miles Lane congregation, died; when the Presbytery deputed Mr. Law to preach in Miles Lane, declare the charge vacant, and tender such counsels as he might think suitable. Some other work that fell to his share during this residence in London may be noticed briefly.

To those acquainted with the records of the Secession Church, the name of "Sandy Fletcher" was at one time familiar. He was ordained on the 16th September, 1807, as colleague to his father at Bridge-of-Teith, but was, on the 7th November, 1811, transferred to Miles Lane, London. In 1816 Mr. Fletcher, with the majority of his congregation, removed to Albion Chapel, which had been built for the purpose. When a young man he had promised to marry a daughter of Professor Dick; but the promise was broken, and the Professor raised an action against him in the Court of King's Bench. The case came before the Presbytery, and, after sundry communings, was referred to the Synod. On the 15th September, 1824, Mr. Fletcher was suspended from the exercise of the ministry; and, on the 17th of the same month, the minister of Liddesdale was appointed to preach "on Sabbath se'ennight" in Albion Chapel. On the 5th October, Mr. Law reported to the Presbytery of London that he had endeavoured to fulfil the appointment of the Synod by supplying Albion Chapel "last Sabbath week," but that such opposition was made by the people assembled that he could not get admis-

sion into the building, and was obliged to leave without having officiated as directed. The Presbytery expressed approval of his conduct, and deep regret that the people of Albion Chapel should have acted so inconsistently with Presbyterian principles. Two leaders of the Church, Messrs. Kidston, Glasgow, and Hay, Kinross, were appointed to succeed Mr. Law, one or other of them to intimate the decision of the Synod on the first or second Sabbath of October, but they also were obstructed by "one who told them he acted in name of the managers." Possession of the building was afterwards obtained; and, in April, 1825, Mr. Fletcher was declared no longer a minister of the Secession Church. It may be added that, notwithstanding his isolated position, he maintained his popularity, and had a large congregation in Finsbury Chapel. He excelled in preaching to the young. In summer he was often in Edinburgh, where his services were in great request, and was welcomed to pulpits of the Relief and other Churches. He had a fine commanding presence, and was a very striking preacher; and a book of "Family Devotions" prepared by him had a large circulation. On the 21st October Mr. Law was still in London, and was present at a meeting of Presbytery on that date, along with Messrs. Kidston and Hay. It is believed that overtures were made for him to remain in London, but if so they came to nothing, and in due time he returned safely to his family and congregation in the quiet valley of the Liddel.

In 1828 Mr. Law was called to St. Margaret's, Dunfermline; and on the 1st October was admitted pastor of that congregation. With all the experience

gained in Liddesdale, and with undiminished activity, the good minister devoted himself to the duties of his town charge. Attractive as a preacher, he was no less faithful in the prosecution of pastoral work, visiting the members once a-year, instructing them in the way of truth, and imparting practical counsels as he found opportunity. Sometimes in a diet of visitation he would walk 12 miles in a day. Though suffering at times from oppressed breathing, he did not shrink from a long walk, and once, at least, performed the journey from Dunfermline to Moffat in one day. In visiting the sick he was unwearied, and his sympathetic manner, accompanied with words of comfort judiciously spoken, made his presence on such occasions something like an angel's visit.

Soon after his induction at Dunfermline the country was visited with Asiatic cholera, causing a state of alarm bordering on panic; but Mr. Law, sustained by manly courage, and actuated by a sense of duty, hesitated not to visit those afflicted with the disease, taking the precaution of hanging his overcoat in some isolated place, and remaining apart for some time before mingling with his family.

In 1850 Mr. Law, who had now become less able for an extensive charge, was called by a congregation newly formed at Innerleithen, on the banks of the Tweed; and in that romantic district he continued to work for 16 years without a colleague. Twelve years after his induction there Mr. Law attained his jubilee as a minister, and the event was commemorated with appropriate services. On the 10th April, 1857, a colleague was ordained, and the senior minister retired to a house built for himself at Eskbank, where

he could live quietly, and enjoy the society of near relatives. His life at Innerleithen, and afterwards at Eskbank, was bright and happy. Among friends whom he met occasionally was Mr. John Ritchie, proprietor of the *Scotsman* newspaper, who was, like himself, of a genial temperament; and when the two friends were approaching the age of fourscore years they concurred in thinking it the happiest period of their lives. Their active work was over; it had been done to good purpose; and they were waiting for a quiet dismissal.

A trusted medical adviser was Dr. Harper, a son of his life-long friend, the minister of North Leith; and to him, in 1874, he wrote—"I was born in May, 1791, and have been looking on myself for some time as a pilgrim arrived at the banks of Jordan, waiting for a call to Emmanuel's land, on the other side, and ready, whenever I hear the voice, 'Behold, I come quickly,' to reply, 'Amen! even so, come, Lord Jesus.'" The closing scene was consistent with his life of calm and cheerful courage. On a night in November, 1874, a daughter who was beside him said, "Papa, I'm afraid you are going to leave us," to which his only audible reply was, "Going . . . Saviour." Then, with more strength, he addressed his family—"Oh, bairns, don't wait. Go all to your beds. When I feel I am going I will knock with my staff, and ye'll all come." He added—"I have no fear. I committed myself to God long ago. I credited His word, and am not now afraid to depart. If you give yourselves to God, and live for Him, I have no fear for you either." Conscious, apparently, that the early morning hours are critical, he asked repeatedly what o'clock it was.

About four o'clock he rose, and, with help, got seated in a chair. Asking for a Bible, he turned up the 103d psalm, which he read to himself, and then returned to bed. Afterwards he said—"When I feel the spirit departing I will let you know with my staff." Asking for a little wine, he took it in his hand, then said, "My staff;" and at a quarter to seven in the morning of the 29th November his spirit departed peacefully, in the 85th year of his age and the 63d of his ministry. His mortal remains were laid in the Abbey churchyard at Dunfermline, beside those of Jean Murray of Whisgills, the wife of his youth and the mother of his children. "They were lovely and pleasant in their lives, and in their death they were not divided."

At the time of Mr. Law's departure Liddesdale was still comparatively unknown. Among the preachers appointed to supply the vacancy was Mr. John Black, who has left on record his first impressions of the district. He had heard of Liddesdale, but could find no mention of it in any Post Office Directory, and no information how it could be reached. Enquiring at the Carlisle Post Office, he was recommended to get to Langholm, and there ask for information. At Langholm Post Office he was asked if his destination were Newcastleton. "I never heard of that place before," said the preacher, but concluding that it might be correct, he obtained a guide to point out the road across the moor. Left to himself near the base of Tinnis, and in no particular hurry, he was tempted to ascend the smooth, green, conical hill, and on its summit he lingered long, on a pleasant April day, cheered by many voices of the spring,

some of which were new to him. Proceeding onward, he entered the village, but found it strangely silent, with no sight or sound of life, till he met a tall, thin, aged man, who greeted the stranger with smiling countenance, and offered to conduct him to his lodgings. In explanation of the remarkable silence, he observed, "It's the Kirk fast-day," which all parishioners were expected reverently to observe. On the following Sabbath Mr. Black officiated in the meeting-house; but on the Monday worshipped, with the great body of the people, in the parish kirk.

The minister then was the Rev. Angus Barton, D.D., a fair specimen of a type now extinct. He was a scholar, and had in early life acted as tutor to the embryo Whig statesman, Lord John Russell. In Liddesdale he occupied a place of honourable usefulness. To his congregation belonged most of the large farmers, who lived at easy rents, were very conservative in habit and opinion, and generally respectful to the minister. His ambition was to be ruler of the parish, and in great measure he succeeded. Fast-days were institutions appointed by Church and State, to which all inhabitants of the parish must conform; and no vehicle was allowed to traverse the parish except for the conveyance of worshippers. Sabbath schools he regarded as good in a way, but held that they would be unnecessary if parents would do their duty. He did not approve of mingling the different grades of society; and, when admitting young people to the communion, made the daughters of farmers sit apart from the families of shepherds and ploughmen. Punctuality was regarded by him as a cardinal virtue. If a meeting for baptism

were appointed for some distant part of his extensive parish he was there exactly at the hour, and might wait some minutes, but if the infant were not produced within a brief period he would return home, leaving the parents to make the best of their difficulty. He banished dogs from the kirk in time of service. A habit prevailed of waiting in little groups outside the kirk till the bell was rung, and the practice of smoking was not uncommon. He did not interdict the conversation, but insisted on the pipes being discontinued. Among his chief friends in the ministry were Messrs. "Robbie" and "Willie" Shaw, ministers of Ewes and Langholm; but, above all, the Rev. Adam Cunningham of Eskdalemuir, and afterwards of Crailing. Honourable, shrewd, cultured men, and sound, but not emotional, preachers, the two were like brothers, and assisted each other at every communion.

The youth who made his first acquaintance with Liddesdale under such peculiar circumstances was born at Airdrie on the 22d November, 1801, and was a son of earnest Christian parents. His father was an elder in the Parish Church of New Monkland, of which the father of Dr. Begg was minister; and has been described as "a man of the highest excellence, and calm unobtrusive power—a man who carried weight in every word and action, a most watchful and prayerful father, with a remarkable eye for the tendencies of things both in the political and ecclesiastical world, an advanced Christian for those times, widely sympathetic and benevolent, a great upholder of missions, and profoundly reverent of all that was good and true." The wife of this Mr. Black was "a

sweet, home-keeping, sensitive woman; a gentle influence that breathed on him to the end, and refreshed him." At the parish schools in and about Airdrie, then a small village, Mr. John Black received his elementary education. From an early age he was an eager student and a devourer of books, preferring works with a touch of romance and a flavour of poetry. Even then his preference was for theological reading, and in theology he was well instructed by his father and their minister, who was a remarkable man. From early years he was a reverent and earnest inquirer after truth, of which he was an enthusiastic lover and a fearless advocate. In word and deed he was decided in his character, and resolute in doing what was right. The Calvinistic system of doctrine he strongly grasped; gradually found his way toward Secession principles of ecclesiastical polity; and resolved to be a preacher. At 12 years of age he went to the University of Glasgow; and it is known that he revelled in Greek and Roman literature, besides reading very largely in English poetry and prose. In the Radical movement and the demands for political reform he was intensely interested; and his sympathies were strongly enlisted on the popular side. To the stimulus supplied by public life was added the fervour inspired by listening to great preachers and powerful orators. He paused for more than one winter in his course, and acted as a teacher near Airdrie. In an admirable tribute to the memory of his friend, addressed to the congregation of Newcastleton after Mr. Black's decease, the Rev. William Ballantyne of Langholm says—"Those years when he lived in the country near his home,

and in sight of beautiful scenery, were very important ones in his life and the formation of his character. He instituted a Sabbath School, the first in that district, when he was a mere boy, and lectured on the Shorter Catechism with such enthusiasm and power that old men and women crowded to hear his addresses to the Sabbath scholars. There he learned to love all gentle life, watching the habits of birds and animals, and taking pleasure in all the works of God. It was then, too, that, in obedience to his convictions, he took the decisive step of quitting the ecclesiastical connection in which he had been reared, and joining the ranks of the Secession." In 1820 he entered the Theological Hall under Dr. Dick, who had been recently appointed to succeed Dr. Lawson as professor; and between teacher and pupil a strong bond of mutual regard was formed, and continued through life. During the recess he spent three seasons with Dr. Jamieson of East Linton, as assistant in the education of youth; and in fellowship with that excellent man the mental character of the student was still farther developed.

On Tuesday the 7th October, 1829, Mr. Black was ordained minister of the Secession in Liddesdale. The services were in the open air, under a bright sky, in presence of a very large assembly, many of whom came from great distances. The sermon was preached by Dr. Wilson, then of Kendal, afterwards of Greenock, described by Mr. Black as "a man of noble countenance and presence, whose eye more than any eye I have ever seen was, as the poet expresses it, in a 'fine frenzy rolling.'" He was the author of a poem on "The Pleasures of Piety," and

was held in the highest honour because of his noble qualities, though occasionally he spoke unguardedly, under the impulse of a vehement temperament. The charge to the minister was given by Dr. Stewart of Liverpool, a man of warm heart, courteous manner, and stately presence. Among other ministers present were Messrs. Andrew Lawson, Ecclefechan, afterwards of Selkirk; Dobie, Langholm; and Christie, Otterburn, all whose sons—Messrs. John Lawson, Selkirk; John Dobie, D.D., Glasgow; and James Christie, B.A., Carlisle—were present 50 years afterwards at Mr. Black's jubilee.

The young minister has been described as strong, square shouldered, deep chested, having a high head covered with black locks, and a mouth expressive of indomitable energy. He had the look of one who could face the world, and take his part in active service; but with a liking also for quiet meditation and concentrated thought. Placed in a different locality he might have risen to a prominent position, and taken his place among noted preachers, lecturers, and literary men; but settled in the sequestered valley of the Liddel, without any facility for intercourse with the busy world outside, the contemplative side of his character became chiefly developed, not to the extent of interfering with present duty, but so far as to confine his activities chiefly to a single parish. At his first communion, in January, after his ordination, 30 young persons were admitted to membership; and in the first 18 years of his ministry the average number of admissions was 25 yearly—a large number, considering the population of the parish. In spite of these large accessions the membership never reached

300, as there was a constant migration of young men and women to other districts, chiefly to cities in quest of employment, or with a view to improve their worldly position. The number trained under Mr. Black who have since made their mark in the world was exceptionally large, and in this respect his influence can never be over-estimated.

For many years after Mr. Black's settlement there were only two congregations in the parish, and between the ministers there was a perfect understanding. Both were gentlemen with cultured minds, and with very clear, but different, ideas of duty, each disposed to respect the opinions of the other, but to follow the path marked out by conviction. There was much work connected with house-to-house visitation and preaching in barns or in the open air uncongenial to Dr. Barton, but pleasant to Mr. Black; and much good work was done, but only at the request of the people and with the concurrence of the minister. At the date of his ordination there was a Sabbath School, left by Mr. Law in full working order; and teachers as well as scholars were connected with both denominations. In the parish church a collection was made every year on behalf of the funds. This harmonious condition of parochial life was disturbed by a Morisonian controversy, which waxed hot, and produced alienations not easily healed, leading to the formation of a church in that connection. In 1843 there was no formal disruption in the parish, but gradually the Free Church gained a footing, and erected a place of worship in the village. A new building in connection with the Established Church was more recently erected at Saughtree, and

made into a parish *quoad sacra;* and a commodious chapel has likewise been reared in the same connection at Newcastleton. Thus, instead of two places of worship, there are now six. Innovations of various kinds have followed in quick succession. For some years instrumental music has been employed in the parish church, and even the meeting-house has now a harmonium, presented by Mrs. Tod, a daughter of the Rev. John Law.

As a preacher, Mr. Black was unlike any one else; but in the meeting-house he had appreciative hearers. There were long-headed shepherds wrapped in plaids; village patriarchs with furrowed, but cheerful and kindly faces; women, young and old, with calm, earnest eyes, intently fixed on the minister, with only an occasional look round on their neighbours; and two or three farmers with their families. The service was quite unique. No such morning prayer could be heard anywhere else. It was no mere string of theological commonplaces or scripture texts: much less was it an oratorical effort designed to make an impression; it was the genuine effusion of a devout and contrite spirit, uttered in rich and copious, but unstudied, language. Often it would begin with some reference to the season or the aspects of nature, either regarding storm or sunshine; then special events of the week would be noticed, suggesting indirectly to the minds of the worshippers a recognition of God's providential guidance in all passing events; while carrying the affairs of common life into the presence of the prayer-hearing Jehovah. These, however, were only preliminary to the utterance of deep and solemn confession, earnest desires after a higher

spiritual life, with lofty expressions of hopeful aspiration that seemed to carry his hearers into the presence chamber of the King. His sermons were massive compositions, not written and committed to memory, nor carefully composed with finely-turned sentences and monotonous symmetry of outline, but the genuine outcome of earnest meditation set forth in rich but unpremeditated language. For written and read discourses he had a dislike bordering on contempt. In his own sermons the order was pre-arranged; but the thoughts were clothed in words coming spontaneously at the moment when face to face with the people. His progress at first was slow, his sentences long and somewhat involved, and his strong frame laboured till sometimes big drops of perspiration stood on his forehead. It was the ideal style of eloquence, but with a full and suggestive mind it is difficult to compress the material into the conventional length. For preaching of this kind half-an-hour or forty minutes was quite insufficient; and when signs of winding up appeared, hearers, who had listened with rapture to the unstudied eloquence, would find with surprise that the sermon had already lasted an hour and a half. Even then the preacher was compelled to close abruptly with a hasty statement of points that might have been illustrated had time permitted. Thoughts were sometimes interjected that were singularly impressive. One summer day while a discourse on the attributes of Jehovah was in progress a solemn darkness pervaded the meeting-house, and as a brilliant flash of lightning was followed by a crashing thunder peal just overhead, he asked, with solemnity, "Did you not see the glance of His eye? Did you

not hear the sound of His voice?" About every discourse there was a full statement of rich evangelical truth, accompanied with a freshness of illustration and a fervid display of earnest, persuasive eloquence that had a powerfully fascinating influence; and apart from the physical discomfort inseparable from stiff and hard seats, or the arrangements of an exacting outside world, one might have listened for an indefinite period without any desire to depart. Congregations, however, are made up of individuals, and some began to find a service of three hours inconveniently long—a fact communicated to the minister, together with a resolution to increase his stipend. With becoming dignity he accepted the additional money as nothing more than his due, but declined to give any promise regarding diminished length of services.

Through all his life Mr. Black was devoted to literature, and revelled in its grandest developments. He was fond of old ballads, and of any poetry with truthful pictures drawn from nature. In a soft melodious voice, with an occasional pause and a repetition of particular words, he would repeat such lines as—

> "It fell about the Lammas time,
> When muirmen win their hay;"

or the lines from Scott—

> "The stag at eve had drunk his fill,
> Where shines the moon on Monan's rill."

He admired Wordsworth; but his highest regard was for Tennyson, some of whose poems he took the trouble of transcribing, when unable to possess himself of the volume. In later years, when facilities

for travel were increased, he had more frequent opportunities of meeting and conversing with literary men. He went to Edinburgh to hear John Bright, and besides admiring the matter of the speech, was impressed with the distinct articulation of the orator, permitting every syllable to be heard without difficulty in the outskirts of the crowd. Frequently he met Dr. John Brown, for whose character and writings he cherished great admiration. One of his heroes was Mr. Gladstone. At the time of the first Mid-Lothian campaign he was laid up with his last illness; but as the train containing the veteran statesman was passing Newcastleton he got placed so as to get a glimpse of it from the manse window.

He loved to have fellowship with nature, and one of his great pleasures was to spend a summer day on the hills with members of his family or other congenial friends. On such occasions his conversation, which was a perpetual flow of talk, was animated, interesting, and instructive. Every aspect of nature and each fresh view of scenery was suggestive, leading often into original trains of meditation. The peculiarities of different trees, the voices of birds, any peculiar feature of the landscape, the movements of the clouds, the variations of light and shade, and particularly the gloomy grandeur of the thunder-cloud, if, perchance, it gathered on some mountain summit, all furnished themes on which he could expatiate to the charming of his auditors. Such would be marked as a red letter day in his calendar; it was, at least, equally marked in the recollection of his companions.

In 1848 Mr. Black was united in marriage to her

who became his helpmate during the remainder of his life, and the mother of a young family, one of whom has become minister of Palmerston Place Church, Edinburgh, and others have filled various positions of usefulness. To his marriage Mr. Black often referred as a great source of comfort; and in no relation of life did he appear to more advantage than he did in the family circle. His children were treated as companions, and their training was conducted so carefully as to leave on them a distinct impress of his own strong personality.

On the 7th October, 1879, Mr. Black completed the 50th year of his ministry, an event which was commemorated with appropriate services. The meeting-house, which had three years before been completely renovated, was on Tuesday the 7th October crowded with a congregation of earnest worshippers. At twelve o'clock the services began, and a sermon was preached from 1 Corinthians xv. 10 by the Rev. Gerge Jeffrey, D.D., Glasgow, moderator of the Synod. Among those present, besides Mr. Black, were the Rev. Messrs. Peter Carruthers, Longtown; William Watson and William Ballantyne, Langholm; George Lambert, Rigg of Gretna; James C. Meiklejohn, Chapelknowe; William Hutton, Moffat; James Ronald, Annan; James Scott, Waterbeck; and John Brown, Holywell, ministers, with Messrs. Tait, Moffat; Hamilton, Annan; Church, Langholm; and Common, Lockerbie, members of the Annan Presbytery; and from a distance the Rev. John Dobie, D.D., Glasgow; Thomas Dobbie, Glasgow; Peter Mearns, Coldstream; James Christie, B.A., Carlisle; John Lawson, Selkirk; and Armstrong Black, Edinburgh. In the afternoon there

was a dinner in the Commercial Inn, at which Mr. Robert Douglas, farmer, Dinlabyre, the oldest member of the congregation, occupied the chair; and besides those mentioned above there were present Messrs. William Duncan, S.S.C., Edinburgh; Richardson, Edinburgh; J. C. L. Black, Newcastle, a nephew of Mr. Black; Thomas Jeffrey, Airdrie; R. S. Taylor, Newcastleton; J. H. Ballantyne, Langholm; J. G. Black, J. W. Black, and Ebenezer Black; Summers, Alston, John Waddell, Charles M'Bride, Thomas Hopper, and Thomas Chapman, Edinburgh; Adam Oliver and William Potts, Newcastleton; Francis Paterson, Annan; Thomas Bell, Liddelbank; Common, Ridgemuir; Richard Armstrong, Kershopefoot; Wm. Scoone and William Scoone, jun., Canonbie; James Telford, Langhouse; James Wishart, Mason, Blackburn; William Johnston, Thomas Beattie, Canonbie; John Sewell, Carlisle; Andrew Little and Walter Wilson, Langholm. The Rev. James Noble, minister of the parish, was also present. At that meeting a portrait of himself, given by his nephew, Mr. William Black of Hedworth, and painted by Mr. William M'Taggart, R.S.A., was unveiled and presented to the venerated pastor. In the evening a soiree was held in the church, which was densely crowded. Written addresses were presented from the Presbytery of Annan and from the congregation, the latter signed by Robert Douglas, James Hardie, Adam Oliver, and Murray Oliver, elders, and Thomas Simpson and William Minto, managers. There was also presented a purse containing £310, and a bust of Mr. Black in white marble, on a handsome pedestal.

After a time of failing strength, Mr. Black died in

December, 1879; and the closing scenes were in harmony with the whole current of his long career. The end came suddenly, though it had been for some time expected. After a quiet night's rest he desired to get up, as he could breathe more easily in a sitting than in a recumbent posture. When partially dressed he said, "I shall rest a little now," and these were his last words. Sitting, as he often did, with his head resting on his breast, one of his daughters addressed him; but, in answer, he quietly, and with something like a smile on his countenance, raised his head and eyes, looking upward as if he had heard another voice, and was pleased that the Master had called for him. Thus placidly his noble spirit passed away, without the twitching of a muscle, and with features so unruffled as to make it difficult to understand that the great crisis had come. In the remote little cemetery of Ettleton, a mile from the village, and apart from any human habitation, but looking across the Liddel toward the ruined tower of Mangerton, his mortal remains were committed to the dust in presence of a sorrowing multitude; and there, amid the silent hills which he loved, and among which his working days had been spent, they rest in the sure and certain hope of a blessed resurrection. In 1880 Mr. James Snadden, from the Dunfermline Presbytery, was ordained minister of the congregation, which continues, with a membership of more than 200, to maintain a creditable position among the religious agencies of the parish.

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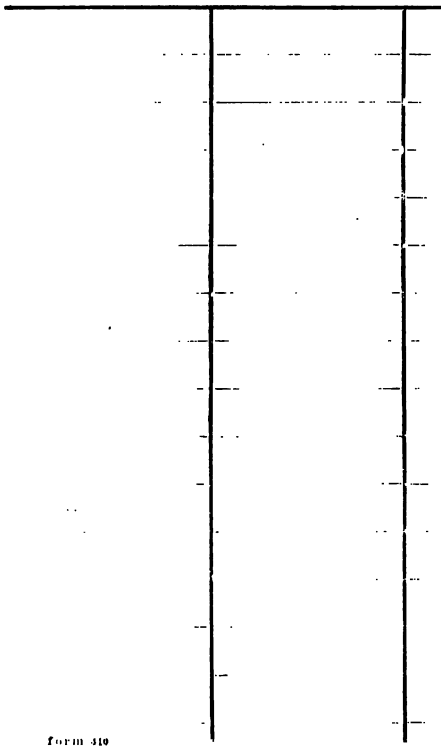

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